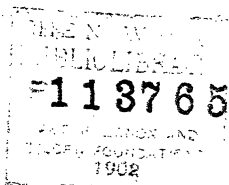


THE PEOPLE OF THE PHILIPPINES.

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LETTER



FROM THE

SECRETARY OF WAR,

TRANSMITTING

AN ARTICLE ON THE PEOPLE OF THE PHILIPPINES,
COMPILED IN THE DIVISION OF INSULAR
AFFAIRS OF THE WAR DEPARTMENT.

U.S. Bureau of Census, Bureau

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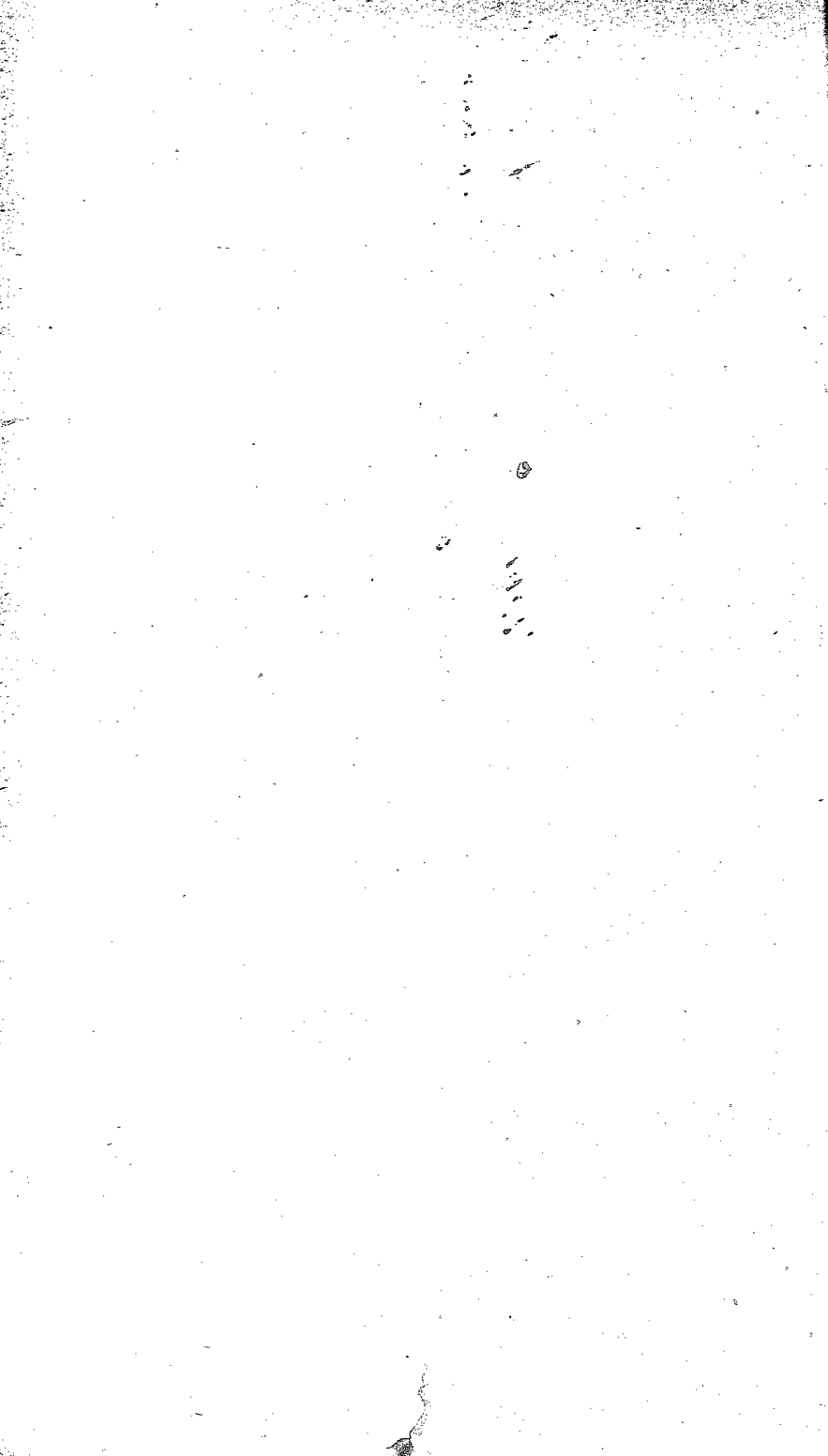
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1901.

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THE PEOPLE OF THE PHILIPPINES.

LETTER

FROM

THE SECRETARY OF WAR,

TRANSMITTING

AN ARTICLE ON THE PEOPLE OF THE PHILIPPINES, COMPILED
IN THE DIVISION OF INSULAR AFFAIRS OF THE WAR DEPARTMENT.

FEBRUARY 26, 1901.—Ordered that there be printed five thousand copies of the article prepared by the Division of Insular Affairs of the War Department entitled "The People of the Philippines," of which two thousand copies shall be for the use of the House of Representatives, one thousand copies for the use of the Senate, and two thousand copies for the use of the War Department.

Attest:

CHARLES G. BENNETT,
Secretary.

WAR DEPARTMENT,
Washington, February 15, 1901.

SIR: I have the honor to transmit herewith an article on The People of the Philippines, compiled in the Division of Insular Affairs from standard works and the records of the Department, supplemented by the personal experience of returning officers.

This article, together with the data contained in the recent report of the Philippine Commission, would possibly supply the constantly growing demand for information on this subject, and may possess sufficient interest to warrant publication.

Very respectfully,

ELIHU ROOT, *Secretary of War.*

Hon. H. C. LODGE,

*Chairman Committee on the Philippines,
United States Senate.*

THE PEOPLE OF THE PHILIPPINES.

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THEIR ORIGIN AND DIFFERENT TRIBES.

Since the attention of the whole world has been suddenly called to the Philippine Islands and people, we may well inquire as to the origin and characteristics of the race.

The Aetas or Negritos, found in nearly every inhabited island of the archipelago, dwelling about the mountain tops, are supposed to be the aboriginal inhabitants.

The following is a description of the race:

Over all the islands are scattered a mountain tribe called Aetas, or Negritos. These are supposed to be the aborigines. They are very dark, some being as black as negroes. They are doubtless of African descent and are said to resemble the natives of New Guinea. Their hair is black, curly, and matted. They go almost naked and have but little self-respect. They are also puny, stupid, and ugly, and of a low order of intellect, incapable of improvement, and deficient in judgment and in aggressiveness. They are, on the other hand, remarkably fleet of foot. They subsist mainly by hunting. Their usual weapons are a lance of bamboo, a palm-wood bow, and a quiver of poisoned arrows.

About 50 families commonly live together, and their villages of rude thatched huts, raised on bamboo poles high from the ground, present a curious appearance. They were the original lords of the islands, and when the first Malays settled here they, with unfailing regularity, exacted tribute from the newcomers. The latter, however, soon became too powerful, and the Negritos are now either employed by the Tagalogs as servants or they have fled to their retreats in the mountains. But they are fast disappearing, and before many generations will have perished before the destructive blast of progress.

Their principal food is fish, roots, fruits, and rice. They are notorious cattle thieves, swooping down upon the valley and carrying their prey to their fastnesses in the mountains. Their agricultural skill consists in scratching the soil with a stick and throwing in the seed. They rarely ever spend more than one season in one locality, thus continually moving from place to place.

Their religion seems to consist in a deification of the supernatural and of the mysterious. When the railroad was first constructed from Manila to Dagupan these Negritos constantly appeared along the track, which they regarded with feelings of awe.

When the trial journey of the first locomotive took place, and that huge iron salamander appeared thundering down the track, it is related that they all fell upon their knees in abject terror, worshipping the strange monster as some new and powerful deity.

Unlike most savages they care tenderly for their aged and are full of reverence for their dead.

As a rule, too, they were independent of Spanish domination, and neither paid taxes nor submitted to enumeration for the census.

A few years ago the Spanish Government started a mission in Pampanga; a great many Negritos were herded together, and were given a year's provisions and tools to work with. Teachers were also provided, and all went well as long as the provisions lasted. They refused to work, however, and were averse to all restraint, and the second year they returned to their native haunts. (Ramon Reyes Lalla.)

It is stated that they offer up prayers to the rainbows that encircle their mountain homes in great numbers and are of marvelous beauty. Their language consists of curious guttural sounds, but when trading with the natives they learn enough of the local dialect to drive a bargain. It is probable that the Negritos at one time inhabited the whole Archipelago, and were descended from a race once extending over a large area, as traces of them are found in India and in Ceylon. They are attractive in neither form nor feature, having strong jaws, thick lips, and flat noses. They are a race of Negroid dwarfs, the men being only about 4 feet 8 inches tall. The women are still lower in stature. Their only garment is a piece of cloth about the hips, but by traffic with domesticated natives they gradually put on more clothes, and for ornaments they wear strings of beads around their necks.

The men are armed with roughly made bolos and bows and arrows. Their skin is not free from eruption, and is often covered with ashes from lying around their camp fires, for they greatly enjoy sleeping in the hot ashes, something much needed on account of the chilly night air of the mountain tops, and their naked condition. They live in nomadic groups, not exceeding fifty, under a chief or elder, moving about within a certain district at the command of their chief, guided in their movements by the seasons, the ripening of fruits, and the movements of game. They have great reverence for their dead and the place of burial, and are not inclined to wander far from the graves of their ancestors, where they suppose the souls of their dead are roaming about. They place food and weapons of warfare in the graves and build rude shelters over them. They have no tribal organization and are therefore unable to assemble in large numbers for determined warfare. They are quite a peaceful people, but rather enjoy finding a victim for vengeance, and occasionally kill a Christian. Their greatest luxury is wild honey, which they devour in large quantities, and trade the wax to the domesticated natives for rice and sweet potatoes. They celebrate their dances at the time of the full moon, and are accustomed to sacrifice a pig to avoid the wrath of the thunderstorms that prevail with great violence in their mountain homes.

THE GADDANES.

This tribe is unsubdued, and found in northwestern Luzon. They are fierce, dark, and strong, of rather fine appearance. Like the American Indians they take the scalps of their enemies and wear their hair down to their shoulders. They are armed with long, sharp

spears, bows and arrows, and subsist on fish, game, and fruit. They are very uncleanly, and their houses are built on long poles, reached by ladders, which are drawn up for safety.

THE IGORROTES.

A fine race are the Igorrotes, spread over the northern half of Luzon. They are copper colored, and also wear their hair long. A few are bearded. Their shoulders are broad and their limbs brawny and powerful. Because of their high cheek bones, flat noses, and thick lips, they would not, however, by a European or American, be considered good looking.

They cultivate sugar cane, rice, and sweet potatoes, but have never been able to give up their savage customs for civilization. Their houses are not unlike the huts of the Eskimos. Polygamy sometimes exists, but adultery is almost unknown. Murder is said to be frequent, and family feuds often take off great numbers.

Their depredations in the interior are often of great annoyance to the domesticated natives, for they carry off their cattle and their crops. Many expeditions have, from time to time, been made by the Spaniards against them, but all have signally failed. The Igorrotes obstinately refuse to be civilized. Spanish dominion holds for these liberty-loving people few advantages, Catholicism offers them little peace, while they maintain that the traditional heaven of the European would not at all suit them.

On one occasion a Catholic priest was horrified when an Igorrote asked him why it was that no black man ever became a white man's saint. When told that it was possible, he refused to believe it, saying that he, for his part, was content with the religion of his ancestors, and did not intend to bend his knees in adoration of the gods of the pale faces. (Ramon Reyes Lalla.)

The men have strong chests and well-developed muscles, of great strength and power of endurance. The women have well formed figures and rounded limbs. Both sexes wear their hair cut in a fringe over their foreheads, reaching down to the eyebrows and covering the ears, and left long enough in the back to be gathered up into a knot. Their dress varies from a mere apron to a handsome jacket with stripes of blue, crimson, and white. While the word Igorrote has come to be synonymous with heathen highlander, it must not be forgotten that this tribe in many places manifests some degree of civilization. Tattooing is very common among them, and in central Benguit, where they worship the sun, you can hardly find a man or woman who has not a figure of the sun tattooed in blue on the back of the hand. They manufacture quite a number of crude looking articles, such as short double-edged swords, javelins, and axes.

They are great smokers and drink a beer made of fermented cane juice, but have not adopted the Malay custom of chewing buyo. There is a settlement of Christian Igorrotes on the coast of Ilocos Sur. This however is the one exception to their constant determination to resist any effort on the part of the Catholic Church to convert them to Christianity. They express no desire to go to the same heaven with the Spaniards, since the officers and men composing the expedition sent against them in 1881 so abominably abused their women. However, for this ravishing foray, King Alfonso XII bestowed the title of Vizconde de la Union upon the commander of the expedition, and showered promotions and crosses upon his staff.

The richest man among them is usually made chief, and the wealthier families vie with each other in a display of their wealth at their great feasts, while the common people among them are not invited, but only allowed to assemble at beat of drum. Their houses are built upon posts above the ground, or supported by four trunks of trees, and thatched with canes or bamboo, and roofed with elephant grass. They are much inferior to the houses of the domesticated natives, having no

chimneys or windows, only a small door, the ladder to which is drawn up at night for protection against their enemies. Though superior in some respects to the Tagals, they are much inferior to them in regard to cleanliness. They neglect to wash their clothes or clean their houses. Each village has a townhall, where the council assembles to attend to the litigation for the community, such as administering punishment to the guilty and hearing requests for divorces. At this place also the public festivals take place and are very unique and interesting. Their language consists of several dialects, and some of their headmen coming in contact with the Ilocanos have learned to speak and write their language for the purpose of trading. Some twenty years ago they conducted seven schools in Lepanto, which were attended by 600 children, of whom one-sixth could read and write. Writers who know them best give them credit for great industry and much skill in everything they undertake. They possess many manufactured articles, embracing uniforms, weapons of war, sword belts medicine pouches, accouterments for their horses, beautiful woven garments for the chief women, ornamented waterpots, great varieties of hats, and waterproof capes made of leaves of the anajas. They abound in ornaments, such as necklaces made of reeds, the vertebrae of snakes, colored seeds, coronets of rattan and of sweet-scented wood. The "chacang" is a plate of gold, used by their chiefs to cover their teeth at feasts or when they present themselves to distinguished visitors. They excel in the manufacture of household articles and musical instruments.

THE TINGUIANES.

The Tinguianes dwell in the district of Elabra, Luzon; they are semi-civilized and were under Spanish control. They, however, prefer their own laws and usually abide by them. The head man of the village is the judge, and upon assuming his office he takes the following oath: "May the destructive whirlwind kill me, may the lightning strike me, and may the alligator devour me when I am asleep if I fail to do my duty." As a race they are very intelligent and are well formed, with aquiline noses; many of them are really handsome. They wear a tuft of hair on the crown of their heads like the Japanese, are very fond of music, tattoo their bodies, blacken their teeth, and are supposed to have descended from Japanese shipwrecked upon the Philippine coasts. They are pagans, without temples, and hide their gods in the mountain caves. They believe in the efficacy of prayer to supply material needs. They are monogamists and their children are generally forced to marry before the age of puberty. The bridegroom or his father must purchase the bride. They live in cabins on posts or in trees, sometimes 60 feet from the ground. When attacked they throw down stones upon their enemies, and by this method of protection they can dwell quite securely. Like all head hunters, they adorn their dwellings with the skulls of their victims. They carry a lance as a common weapon, and are without bows and arrows. They appear to be as intelligent as the ordinary subdued natives, and by no means savages, and not entirely strangers to domestic life.

Their conversion to Christianity has thus far proven impossible. An effort, however, was made in 1758 through royal decree of Ferdinand VI which declared that the infidels called Tinguianese, Igorrotes, and by other names who should accept Christian baptism should all their life be exempt from the payment of tribute and forced labor: the

children, however, born to them after baptism would lose all these privileges and the independence of their forefathers. Since Vigan is only about 500 miles from the coast of Fo Kien, China, and the currents favorable, it is probable that the Tinguianes were originally an admixture of Chinese blood. They cultivate their lands and irrigate their rice fields with considerable skill. They breed horses and cattle, and carry on considerable trade with the Ilocones in jungle produce, such as wax, skins of animals, and gold dust. Marriage is similar in ceremony to that of other tribes, followed by dancing and feasts, at which the principal dish is a pig roasted whole. They take little care of their sick, and as soon as their recovery is hopeless they are left alone to die. They formerly buried their dead under their houses, after baking the corpse, and on certain days food is placed by their graves for the souls of the departed. The Malay idea prevails among them that the soul is absent from the body while sleeping, and that it is very dangerous to awaken anyone from sleep. The most dreadful thing that can happen to anyone is to die while sleeping and leave the soul wandering about. They have great veneration for their ancestors, and their belongings are carefully preserved as heirlooms.

Gironviere, a French writer, describes the men as having good stature, regular profiles, aquiline noses, and are slightly bronzed, and the women as being truly beautiful and graceful, resembling the women of southern France. They wear a belt and apron which comes down to their knees, their hair being adorned with pearls, coral, and grains of gold. They comprise about seventeen villages. They make fine soldiers, and one of their greatest feasts is held in honor of their victories over their enemies, in which they display the bodies of their victims, making speeches of triumph. The skulls of their victims are split open and the brains given to young girls, who work them up with their hands in native beer, which is given to the chiefs to drink and is greatly relished by them. They believe in the existence of the soul, and that it leaves the body after death, but still remains in the family. They are reported as having but one wife, but can have several concubines, who, however, are not allowed to dwell in the conjugal domicile. Those who have seen them recommend them as a race capable of furnishing good soldiers under American occupation. Many comparatively unimportant tribes inhabit the mountains of northern Luzon, among which we might mention the Zambales, a savage race of head hunters, but now brought more or less under the influence of the Catholic Church. Similar tribes are found in southern Luzon, such as the Camarines; these, however, have been brought more or less under the influence of Christianity, and furnish labor for the cultivation of hemp.

THE ITAVIS.

The tribe known as the Itavis dwell south of the territory of the Gaddanes, but they are less fierce than their northern neighbors, their skin is not so dark and their hair is shorter, but their mode of living is very similar to that of the Gaddanes.

There is another race of people in Morong district, who are supposed to be descendants of the Hindoos, who deserted from the British army during their occupation of Manila, and migrated up the Pasig River. Their notable features are, black skin, aquiline nose, bright expression and regular features. They are Christians, law-

abiding, and more industrious than the Philippine natives. They are the only class who voluntarily pay their taxes, and yet, on the ground that generations ago they were intruders on the soil, they were more heavily laden with imposts than their neighbors. In addition to these, a few Albinos are to be seen on the islands.

PAMPANGOS.

The Pampangos are close neighbors to the Tagalos, dwelling in the fertile province of Pampanga and of Tarlac, and attached tribes of this race are to be found dwelling in Nueva Ecija, Pangasinan, and Zambales. In 1876 they numbered 294,000. Their language differs from that of the Tagal, and many of the better class speak both languages. This tribe is much like the Tagal in character, and the difference comes largely from environment and occupation. The Pampango excels in agriculture, is a good organizer of labor, rides well, is a good hunter, and makes a bold and determined sailor. The Spanish used them as soldiers to great advantage in fighting against the Moros, British, and Dutch. They have many fine houses, and are a good class of natives. The traveler will never fail to find them hospitable. Their principal industry is the cultivation of sugar, and from it they made considerable money, notwithstanding the great disadvantages experienced on account of the unfavorable conditions imposed upon them by the Government of Spain. When peace is once restored, hardly any people in the archipelago will be found to excel them in thrift, with the favoring opportunities given under American occupation. They are classed among domesticated natives, are converts of the established church, and manifest a considerable degree of civilization. Those dwelling along the river Betis and the network of mangrove swamps on the northwestern shore of Manila Bay are very courageous fishermen, it being one of the few places of the archipelago that furnish an opportunity for fighting alligators. Mr. Sawyer relates the following incident:

I was visiting the parish priest of Macabebe when a native woman came in and presented him with a dollar to say mass in thanksgiving for the escape of her husband from death that morning. She told us that he was pushing a shrimp net in shallow water when a buaya seized him by the shoulder. The fisherman, however, called upon his patron saint, and putting out his utmost strength, with the aid of the patron St. Peter, succeeded in extricating himself from the reptile's jaws and in beating him off. His shoulder, however, was badly lacerated by the alligator's teeth. It was lucky for him that he was in shallow water, for the alligator usually holds its prey under water and drowns it.

These people and the surrounding half-savage tribes are, perhaps, the largest dealers in that most important product, nipa palm, used so extensively in house building as a thatching, both for sides and roof. The juice of the plant is also fermented and distilled, and produces abundant alcohol in the strongest form. The character, or rather the lack of character, of this tribe crops out in the following characteristic: When trade in nipa gets dull they steal around and set many of the shacks afire, so as to increase the demand for more house-building material, which they stand in readiness to furnish. This scheme was first detected by observing that many of the shacks took fire first in the top, where they were most secure. It is a matter of record that these incendiaries have gone as far as the suburbs of Manila to ply their trade.

The Pampangos may well be accounted the best horsemen among the natives. Some of them hunt the deer on ponies, and chase at full speed up or down the mountains, no matter how rough, and often get near enough to throw or even use the lance in hand. Their saddles are of a miniature Mexican pattern, and their ponies about 12 or 13 hands high, are strong and enduring, as was shown by their carrying the American cavalryman over what might be termed impassable roads with all his heavy accouterments, with almost as much ease as the large American horse.

The women of this tribe deserve a word of special mention. So great is their faculty for business that the men rarely venture upon a bargain without their help. They are fine seamstresses, very good at embroidery, and in weaving silk handkerchiefs with beautiful borders of blue, red, and purple. They produce the celebrated Manila hat in its best form and texture, together with many other useful and beautiful articles of this kind. Their houses are kept clean, and are quite spacious, the floors being made of close-grained hard wood, which makes them very desirable for dancing when the women have polished them.

A writer who is little given to exaggeration records the following of these women: Capt. Joaquin A. Cruz, a wealthy sugar planter of the town of Sulipan, on the Rio Grande, entertained in his finely furnished mansion Grand Duke Alexis of Russia, who afterwards declared that the room presented one of the most brilliant sights he had even seen. This, from the son of an emperor, might seem an exaggeration, but "brilliant" is the only word that can describe the effect produced on the spectator by the bright costumes and the sparkling jewels of the women. Their dress seems to exercise a fascination upon Europeans which the costume of any other country fails to do, and surely it is so well adapted that no improvement could be made in assuming the costumes of their American sisters.

THE PANGASINANES.

This tribe dwells in the northwestern part of the province of Zambales, reaching as far as Nueva Ecija and into Benquet, comprising as many as 300,000 in number. They are not as hard working as the Ilocanos, and were subjugated by Spain in 1572 and brought into the established church. They are a hardier race than the Tagals. Their chief occupation is the cultivation of rice, which is the lowest class of agriculture and practiced by the poorest people. A little sugar is produced by them, but it is of poor quality. At one time they exported indigo and sapan wood. Their chief industry is the manufacture of hats, hundreds of thousands of which have been sent from Calasias to this country. They are made from "nito," or grass. The mountain streams are washed for gold by the women, only a meager supply being found. A writer who has studied them rather closely says:

Their civilization is only skin deep, and one of their decided characteristics is a propensity to abandon their villages and take to the mountains, out of reach of authority.

THE ILOCANOS.

The Ilocanos are a hard-working race dwelling in northwestern Luzon, extending over the province of Ilocos Norte, Ilocos Sur, and La Union, and branching into the surrounding country. They are

classed among the domesticated natives and have for three centuries been under control of the Catholic Church, to which they are very devoted. They are less inclined to insurrection, and it can safely be said that they have given the authorities of our country the least trouble. They are very tractable, and will doubtless excel most of the tribes of the archipelago when brought under the just administration to be given by the American people. Mr. Sawyer highly commends them in the following extract:

Blumentritt attributes the energy and activity of the Ilocanos to an admixture with the Singuiaines and Igorrotes, even though it be small, of these brave and hardy races. In dress and appearance they are similar to the Tagals, and, like them, carry the indispensable bolo. They cultivate tobacco, cotton, rice, maize, indigo, sugar cane, and a little cacao and coffee. They also grow the pita, which gives the fiber for the nipis textiles, ajonjolí, from which they extract oil, which is used in medicine and for the hair, and they even grow some wheat. They extract a black resin from the antong, which is used as an incense or for making torches; another resin from the bangad, which is used as a varnish; another from the cajel, and many others used either in medicine, for torches, for varnishing, or for paying the seams of wooden vessels. They get gum from the baleta and from the lucheñ or orange tree, oil from the palomaria and from a large number of other trees, some only known by the native name, and the use of which is uncertain. They obtain dyes from many trees growing wild in the forests; among others, from the tabungao, the lomboy, and the sibucáo.

Their cultivation of indigo is declining, partly because the demand has diminished in consequence of the introduction of chemical substitutes, and also because the Chinese, into whose hands the whole produce of these provinces found its way, adulterated it so abominably as to discredit it altogether. Yet, so great is the facility of Ilocan territory for growing indigo that Gregorio Sy Quia, of Vigan, exhibited in Madrid in 1887 no less than 75 different kinds of indigo, and 75 seeds corresponding to the samples. At the same exhibition no less than 24 different kinds of rice were exhibited from Ilocos, and this by no means exhausts the list. Every kind has a distinctive name. The textile industry flourishes among these industrious people. The local committee of Namagpacan, in the province of La Union, sent to Madrid for the above-mentioned exhibition no less than 145 different textiles, while other towns sent looms and other implements. Among the articles woven are quilts, cotton blankets (the celebrated mantos de Ilocos), napkins, and towels, and a great variety of material for coats, trousers, women's dresses, and other uses.

The Ilocans also make nets for fish, and for deer and pigs; baskets of all sorts, and salacots or hats.

They grow two kinds of cotton for textiles—the white and the coyote. Another kind, a tree cotton, from the boboy, is only used for stuffing pillows. They extract oil from the seeds of all three kinds.

Like the other civilized natives, they live principally on rice and fish, which they capture in large quantities. Blumentritt mentions two kinds, the “ipón” and “dolon,” which they salt or pickle.

They have fine cattle, which they sell to the Igorrotes. It will be noted that the Tinguianes, on the other hand, sell cattle to the Olocanos. The ponies of Ilocos are highly valued in Manila, where there is a great demand for them. They are smaller than the ponies of other provinces, but are very hardy and spirited, and go at a great pace. Tulisanes formerly infested these provinces, and found a ready refuge in the mountains when pursued by the cuadrilleros, or village constables, who were only armed with bolos, lances, and a few old muskets. But the creation of the civil guard, formed of picked officers and men, who were armed with Remingtons and revolvers, and whose orders were, “Do not hesitate to shoot,” made this business very dangerous, and the three provinces suffer little from brigandage.

When Juan Salcedo conquered the Ilocos, he found a caste of nobles among them who possessed all the riches of the country and treated

the cailanes, or serfs, with great rigor. Their tyranny caused several bloody rebellions, and, although at present matters in this respect have improved, there is still room for complaint that the people who do the work do not get a fair remuneration for it, the rich man always endeavoring to keep the poor man in permanent indebtedness. In consequence of this the Ilocanos are very ready to emigrate, and, besides the places I have mentioned, there are thousands of them in Manila and other parts of the islands. They easily obtain employment either as servants, cultivators, or laborers, for they are superior in stamina to most of the civilized races, and in industry superior to them all.

I have no doubt that there is a great future before this hardy, enterprising, and industrious people.

IBANAGAS OR CAGAYANES.

This race, though comparatively few in numbers, on account of its good qualities must be brought to notice. They inhabit the Babuyanes and Batana islands and the northern coast of Luzon from Point Lacay-tacay to Punta Escarpada and all the country between the Rio Grande and the summits of the Sierra Madre as far south as Balasig. They are spoken of as the finest race in the islands, and as having furnished the strongest resistance to the Spaniards. They were, however, early conquered and converted to Christianity. From the year 1781 to 1882 these worthy poor people were subjected to that worst form of slavery known as "the forced cultivation of tobacco." The detestable abuses brought into this system by the unblushing rascality of the agents of the treasury became finally so glaring and the condition of the people so dreadful that Moriones forced the hand of Canovas and the royal family, who desired to sell the monopoly, and this horrible slavery ceased, after continuing for over a century, all the time going from bad to worse.

At the close of this description we will give a condensed account of this iniquitous State monopoly which we think will show that these people belonged indeed to "the survival of the fittest," or at least that they have survived for over one hundred years under a system of oppression that would have crushed almost any other people on the face of the earth, and at the same time predict what may be expected of them under that justice characteristic of the United States. Immediately on the banishment of this system of injustice the Ibanags began to improve their condition. They continued the cultivation of tobacco with manifest improvement, introducing the finest seed, building warehouses, establishing agencies in the principal towns, and providing means of transportation in the way of stern-wheel steamers and steel lighters for shipping their produce down the river to Aparri, the northernmost port of Luzon. As amongst the Ilocanos, the Ibanags are strongly marked by the distinction of noble and plebeian, which at various times has led to many bloody outbreaks on the part of the oppressed and enslaved debtors. In the days of the monopoly the Spanish encouraged other tribes to furnish settlers for Cagayan and plant tobacco by furnishing transportation free and advancing money to start with. On account of the discontent occasioned by the oppression, these people tried to escape into other provinces, but were prevented from doing so as far as force could accomplish it. At one time a starving band having escaped, tramped all the way from Isa-

bela to Manila in order to escape their cruel taskmasters. The language of this race is spreading extensively among the surrounding hill tribes, and this will be a prime factor in furnishing an advance under just and humane commercial methods.

The tobacco monopoly.—As soon as the colony was an established fact the Spanish introduced as one of the many novelties from Mexico the seed of the tobacco plant. During the first two centuries little attention was paid to its cultivation by the Spanish Government. In 1781 the cultivation and sale of tobacco was formally decreed a State monopoly. This monopoly continued to 1882, becoming an important item of public revenue. In the year 1882 the profits of the tobacco monopoly amounted to half the colony's budget expenditure. In 1844 the annual profits from tobacco to the Government were about \$2,500,000; in 1860 this amount had increased to over \$5,000,000. The colony was under obligation to supply the State factories with 90,000 hundredweight of tobacco per annum. The monopoly existed only in the island of Luzon. In 1842 the Igorrotes were allowed to plant, and in 1853 the Government collection from this source amounted to 25,000 bales of excellent quality.

While the monopoly existed in the district of Luzon the production of tobacco was very carefully regulated by the home government. Compulsory labor was authorized, and those natives in the northern province of Luzon Island who wished to till the land were compelled to give preference to tobacco; in fact, no other crops were allowed to be raised. Each family was compelled to enter into a contract with the Government to raise 4,000 plants per annum, subject to a fine in the event of failure. The planter must deliver into the State stores all the tobacco of his crop; not a single leaf could be reserved for his private consumption. Emigrants were sent forth from the west coast provinces of north and south Ilocos. The planter was only allowed to smoke tobacco of his own crop inside the sheds, which were usually erected in the fields. If he happened to be caught by a guard only a few steps outside the shed with a cigar in his mouth he was fined \$2; if a cigarette, 50 cents. Adding to these sums the cost of the conviction, a cigar of his own crop came to cost him \$7.37½; a cigarette, \$1.87½. The fines in Nueva Ecija amounted to an annual average of \$7,000, on a population of 170,000 people.

From morning until evening the native grower was subjected to the searching of his house for concealed tobacco. His trunks, furniture, and every nook and corner of his dwelling were ransacked. He and all his family—wife, daughters—were personally examined, and often an angry husband, father, or brother, goaded to indignation by the indecent humiliation of his kinswomen, would lay his hands on his bolo and bring matters to a bloody crisis with his wanton persecutors.

The leaves were carefully selected and only the best were paid for to the grower. That rejected was not returned to him, but burned. The overseer labored to see that the families fulfilled their onerous contracts. Corporal punishment and imprisonment resulted from failure, and many fearful riots occurred. Many Spaniards fell victims to the natives' resentment of their oppression. Great injustice was imposed by the Government with respect to the payments. Very soon they failed to pay to the growers the small amount promised. Instead of money treasury notes were given to the growers, and speculators of the lowest type went through the tobacco-growing districts and

bought up this paper at an enormous discount. This practice became so grievous to the natives that in 1877 the governor-general resolved to listen to the overwhelming complaints of the growers and pay them up to date in coin. The growers gradually resisted this enslaving monopoly, until by Royal decree it was annulled December 31, 1882.

THE MACABEBES.

The Macabebes are a small tribe, but most worthy of mention on account of their eagerness at the first opportunity to fight under the Stars and Stripes. Their territory lies directly north of Manila Bay in the Province of Pampanga. An old feud existing between them and the Tagals has to this day kept the tribes in bitter enmity. This has doubtless in a great measure influenced them in taking up arms with the Americans against the Tagalos. They did excellent service in the advance made by General Lawton as scouts, under the leadership of Major Batson, proving themselves fearless and efficient. Many of them having been in the Spanish army, were already drilled. They have proved themselves loyal and trustworthy, and now constitute a most efficient command known as the Philippine Cavalry. They are somewhat difficult to control when once they have their enemy within their power, to keep them from looting and inflicting cruelties not justifiable according to the rules of war. They are very enduring, and, going barefoot, can excel the American in mountain climbing and fording rivers. Physically they are a well-formed race and present a fine appearance as soldiers. They are so dreaded by the insurgent soldiers that the notification of their approach is apt to result in a panic on part of their enemies. They are an agricultural people and have no very marked distinguishing characteristics, but in many things they are like their neighboring tribes. The tribe could not furnish more than 2,500 able-bodied soldiers. The women are very loyal to our Government and esteem it a privilege to give their sons and husbands to our Army. The Macabebe priests have also shown loyalty to the Americans. We should not forget what it means for this people to take a stand for us, surrounded as they are with those at enmity with us.

THE DOMESTICATED NATIVES.

ORIGIN AND TRAITS OF CHARACTER.

We speak of the domesticated natives in contradistinction to the wild tribes of the mountains and the people springing from inter-marriage with them. Their origin is uncertain. The generally accepted theory is that they first migrated from Madagascar to the Malay Peninsula. Some trace their origin as far as Patagonia, others say they descended from the aborigines of Chile and Peru. This idea is substantiated by the fact that people have been carried westward by east winds and currents, while there is no record of their having been carried in a contrary direction toward the archipelago. The most universally accepted theory is that they came from Malesia to these islands, and in course of time supplanted the aborigines in control of the coasts and lowlands. These people numbered about five million.

They proved a most tractable race in the hands of their Spanish oppressors. Mr. Foreman in his book says of them:

The light of Christianity fell upon them, but to them it was as burning embers under which their cherished freedom would smolder and decay. The die was cast against their liberties where the pale face from the far West trod, backed by the Inquisition.

A proper estimate of these people can not be formed by seeing them in the seaport towns, where they have been changed by coming in contact with other nations. They can only be successfully studied by abiding with them in the interior. For instance, much of the native population of Manila has descended from prisoners released by the Spaniards on the promise that they would serve them without remuneration. They are a most interesting study for the ethnologist, ever varying in moods and localities. In regard to this statement it is only just to observe that with any people violent oppression brings out lawless resistance. We can not tell how far this trait has been developed by contact with the Spaniards, or by the direct rays of the tropical sun, which frequently causes the native to excuse himself for infidelity or cruelty by saying "My head was hot." Many who have dealt with the natives in the interior have found that confidence begets confidence, and that to confide in them and show them by kind and just dealings they can trust you is to develop trustworthiness in them. Surely the teaching of the Spanish was especially calculated to develop traits of suspicion and treachery, and even to make such impression prenatal. Mr. Ramon Reyes Lala gives the following description of his own race, and ought by ties of consanguinity to be able to understand them, however kaleidoscope-like they may be:

To judge the character of one's own people is extremely difficult. One is likely to be either too severe or too complimentary. However, I believe, that—after a residence of many years in England and on the Continent, and a subsequent stay of eleven years in America, with frequent visits to the Philippines—I am able to judge in the abstract, and, in fact, comparatively to look upon my own countrymen with the eyes of a thorough cosmopolitan.

The natives of the islands are a branch of the Malay race, and may be divided into three large groups—the Tagalogs, the Visayas, and the Sulus—each group subject to modifications and exceptions. The Tagalogs inhabit Luzon, the northern islands of the archipelago, and it is with these that we have mainly to deal, as they are by far the most numerous and intelligent part of the population, forming, as they do, also the majority of the inhabitants in Manila and in the largest ports.

The first thing that in the native character impresses the traveler is his impassive demeanor and imperturbable bearing. He is a born stoic, a fatalist by nature. This accounts for his coolness in moments of danger, and his intrepid daring against overwhelming odds. This feature of the Malay character has often been displayed in the conflicts of the race with the Europeans in the East Indies. Under competent leadership the native, though strongly averse to discipline, can be made a splendid soldier. As sailors, too, I do not believe they can be equaled. For, lithe, active, and fond of the water, the Malays have ever shown their inclination for the sea. Their pirates, coursing in their prahus, have, till a few years ago, for centuries infested the bays and inlets of the eastern archipelagoes, looting the towns and villages on shore and taking as booty such foreign merchantmen as they were able to overcome. On account of the ravages of these fierce Eastern Vikings, Europeans have come to regard the whole Malay race as cruel and bloodthirsty. But these were pirates in their own waters, and preyed upon their own countrymen, by whom they were feared no less than were the Spanish and English freebooters of old by their countrymen. Why, then, should their outrages and rapacity be taken as indicative of the Malay character any more than are the atrocities of the Caucasian corsair of their race?

The natives are all excellent swimmers and are absolutely fearless in the water. I have seen groups of boys diving 30 or 40 feet for pennies dropped into the sea by foreign officers on ships anchored in the bay. Many swim miles with the greatest

ease, and it is no uncommon sight in the outlying districts to see groups of naked men plunging with drawn dagger among a shoal of sharks, with whom they fight with a fierceness that always results in the victory of the native.

Along the beach at Manila on a summer evening, at the close of the day's labor, hundreds of hands from the various tobacco factories, men, women, and children, of all ages and sizes, married and unmarried, may be seen disporting themselves with peals of laughter and squeals of delight in the cool surf.

As a result of the stoicism of the native character, he never bewails a misfortune and has no fear of death. When anything happens he merely says, *It is fate*, and calmly goes about his business as if nothing had happened.

Europeans often seem to notice in them what they deem a lack of sympathy for the misfortunes of others, but it is not this so much as resignation to the inevitable. This, it must be confessed, saves them many a bitter pang. The educated native, however, impregnated with the better philosophy of the civilized world, is by no means so imperturbable. While more keenly alive to the sufferings of others, he is also more sensitive to his own sorrows. After all, whether he is any happier for his wisdom is a question.

Incomprehensible inconsistencies obtain in nearly every native. Students of character may, therefore, study the Filipinos for years, and yet, at last, have no definite impression of their mental or moral status. Of course, those living in the cities are less baffling to the physiognomist and ethnologist, for endemic peculiarities have been rubbed off or so modified that the racial traits are not obvious.

But observe the natives in the wilds, in their primitive abodes, where civilizing forces have not penetrated. You will then be amazed at the extraordinary mingling and clashing of antithetical characteristics in one and the same person; uncertain as to when the good or the bad may be manifested. Like the wind the mood comes and goes—and no one can tell why.

I myself, with all the inherited feelings, tastes, and tendencies of my countrymen—modified and transmuted, happily—have stood aghast or amused at some hitherto unknown characteristic suddenly manifesting itself in an intimate acquaintance; and after I had been for years, too, wholly ignorant of his being so possessed or obsessed. And after that, the same mental or moral squint would be displayed at irregular intervals.

It is said by some that the native is shiftless and improvident.

It is true that he is not noted for foresight and energy as are the people of the temperate zones, but his indolence is the result of generations of tropical ancestors. Even the most energetic Europeans yield in a few years to the enervating effects of the climate, and are unable to shake off the lassitude bred by the heat. Besides, deprived by the Spaniards from all active participation in affairs of the Government, and robbed of the fruits of industry, all incentive to advancement and progress was taken away. He therefore yields with composure to the crushing conditions of his environment, preferring the lazy joys of indolence rather than labor for the benefit of his oppressors. Naturally. Recent events, however, show that, given the stimulant of hope, even the "indolent natives" of the Philippines can achieve and nobly dare.

Some Spaniards also have asserted that the Filipinos are naturally disloyal and treacherous, and that their word is not to be depended on.

Now the whole world knows they have every reason to be disloyal to the Spaniard, who has for centuries so cruelly oppressed them. The devotion to the cause of freedom, however, which has recently made Rizal and hundreds of others martyrs to Spanish cruelty, shows that they also have the stuff that heroes are made of, and that they can be loyal to an animating principle.

In many places the natives are unwilling to work without pay in advance, and this has been a great drawback to investors. For, after receiving their money, they frequently refuse to perform a stroke of work, knowing that their employer has no remedy except in the dilatory process of the courts, which would only increase his expense and exaggerate his troubles. This has no terrors for the native. While, of course, this is to be deprecated, it may be remedied by gaining the confidence of the natives, for it is undoubtedly the result of generations of Spanish robbery, where these people were forced to labor for their employers—frequently the priests—having no reward save the lash or promises of a golden crown in heaven. They, therefore, naturally look upon the investors with some suspicion. However, in the more civilized districts, where modern and humane business methods prevail, hundreds of thousands are employed, to the profit both of themselves and their employers.

Though calm, the native is not secretive, but often loquacious. He is naturally curious and inquisitive, but always polite and respectful withal—especially to his superiors. He is passionate, and, in common with all half-civilized races, is cruel to his foes. The quality of mercy, like the sentiment—as distinguished from the passion—

of love, is perhaps more the product of the philosophy of civilization than a natural attribute of the human heart. The romantic history of mediæval Europe, as compared with the placid present, is proof of this.

All travelers unite in attributing to the natives extreme family affection. They are very fond of their children, who, as a rule, are respectful and well-behaved. The noisy little hoodlums of European and American cities are utterly unknown. The old are tenderly cared for, and are venerated; while in almost every well-to-do household are one or two poor relatives, who, while mere hangers-on, are, nevertheless, always made welcome to the table of their host. Indeed, the hospitality of the Filipino is proverbial. A guest is always welcome, and welcome to the best. The better class, too, gladly embrace every opportunity to feast their neighbors or the stranger within their gates.

As a rule, the people are superstitious and very credulous; but how could they be otherwise? For three hundred years they have been denied even the liberty of investigation, when no light, save the dim glimmer of priestcraft pierced the utter darkness of their lot. Those that have been educated, however, have proved apt converts—only too apt, say the priests and the Spaniards—to the conclusions of science and of modern research.

The native is rarely humorous and seldom witty. He is not easily moved to anger, and when angry does not often show it. When he does, like the Malay of Java, he is prone to lose all control of himself, and, with destructive energy, slays all in his path. This is infrequent, however, but is a contingency that may occur at any time.

If a native has been unjustly punished, he will never forget it, and treasure the memory of his wrong until a good opportunity for revenge presents itself.

Like all courageous people, he despises cowardice and pusillanimity. He has, therefore, little regard for the meek and humble Chinaman, who will pocket an insult rather than avenge himself. He greatly esteems the European, who is possessed of the qualities that he admires, and will follow him into the very jaws of death. He is easily awed by a demonstration of superior force, and is ruled best by mild but firm coercion, based upon justice. He is not often ambitious, save socially and to make some display, being fond of ceremony and of the pomp and glitter of a procession. He is sober, patient, and always clean. This can be said of few peoples. He easily adjusts himself to new conditions, and will soon make the best of his surroundings. As a servant he is honest, obedient, and will do as he is told.

It must be said that they enjoy litigation more than is good for them or for the best interests of the colony. There must be some psychological reason for this. It doubtless gives some play to the subtlety of the oriental mind. It is said that he lacks the sense of initiative; and to some extent this may be true. The recent conduct of Aguinaldo—a full-blooded native—proves, notwithstanding, that he is not wholly deficient in aggressiveness nor in organizing power.

Though not as artistic as the Japanese, the Filipinos have shown many evidences of art talent. This is seen in the embroidery of the women, as well as in the work of the native painters and sculptors. Some of these have been honored with high prizes at the art exhibition in Madrid. I remember particularly the brothers Luna. One was educated in Spain and there distinguished by his remarkable talent with the brush; the other known for his wonderful virtuosity.

Moreover, in nothing are the Filipinos so proficient as in music. Every village has its orchestra, and in the evening the whole district turns out to enjoy its playing.

All the people are, in fact, born musicians; even little boys and girls of 5 or 6 years play the harp, the guitar, or the piano as if by instinct; while their elders show a proficiency that, when their opportunities are considered, is truly astonishing. The clergy, appreciating that music is the foe of vice and a promoter of virtue, have wisely encouraged the natives in this art. It is now taught in all the higher schools in the colony.

At the many feasts, religious and secular, which are the delight of the natives, music is always the most enjoyable feature, the bands playing for hours together, both performers and listeners being so engrossed as to be wholly unconscious of the lapse of time.

If you pay a native the exact amount you promise him he is satisfied, but if through generosity you have at some time given him more than the promised amount he is very apt to be dissatisfied and demand still more. Like the Chinese, their estimate of the value of an article is according to the highest amount they can get out of the purchaser. They are even quicker than the American to take advantage of the inadequate supply of any given commodity and raise the

price. In Luzon the native is able to say "thank you" (*salamat po*) in his native tongue, but no equivalent expression is found in the vernacular Visayan. This evidently indicates the absence of the idea of expressing gratitude to a donor among the latter people. As a general thing, they do not understand a spontaneous gift, but mistrust some intention to gain advantage over them, unless they have had to ask for what they have received.

Several writers have essayed to correctly depict the Philippine native character, but with only partial success. Dealing with such an anomalism, the most eminent physiognomists would surely differ in their speculations regarding the Philippine native of the present day. That Catonian figure, with placid countenance and solemn gravity of feature, would readily deceive anyone as to the true mental organism within. The late parish priest of Alaminos, in Batangas province—a Spanish Franciscan friar, who spent half his life in the colony—left a brief manuscript essay on the native character. I have read it. In his opinion, the native is an incomprehensible phenomenon, the mainspring of whose line of thought and the guiding motive of whose actions have never yet been, and perhaps never will be, discovered. A native will serve a master satisfactorily for years and then suddenly abscond, or commit some such hideous crime as conniving with a brigand band to murder the family and pillage the house.

He is fond of gambling, profligate, lavish in his promises, but lache in the extreme as to their fulfillment. He will never come frankly and openly forward to make a clean breast of a fault committed or even a pardonable accident, but will hide it until it is found out. In common with many other non-European races, an act of generosity or of voluntary concession of justice is regarded as a sign of weakness. Hence it is that the experienced European is often compelled to be more harsh than his own nature dictates. In 1887 the director-general of civil administration visited the provinces and lent his ear to the native complaints, with the intention of remedying certain inconvenient practices prejudicial to the people. The result was that on the 1st of March in the following year, a body of headmen had the boldness to present themselves in Manila with a manifesto demanding reforms which implied nothing less than a complete revolution in the governmental system, consequently a large number of the parties to the manifesto were imprisoned. (Foreman.)

Whether it be a peculiarity of the race or the result of education, it is quite true of the Filipino that if you "give him an inch he will take an ell," but when treated with justice tempered with kindness he becomes an apt pupil in learning the better way. In every transaction with the Filipino one must constantly keep in mind the disadvantageous surroundings under which he has become as good as he is. He surely started with a considerable amount of integrity to have any left at all, after more than three centuries of cinch and grind from a nation whose object seems to have been to get all out of their colony and give back little or nothing. The native is not apt to return anything he has borrowed unless demanded. He regards a debt more as an inconvenience than an obligation, and will often, when loaded down with debts, make a great show of riches to impress his neighbors. They are fairly honest, and as a general thing steal only when pressed by need. Their courtesy approaches that of the Japanese. Often when paying a visit to a friend they spend as much as three minutes in complimentary dialogue before entering. It is considered a gross violation of the rules of etiquette to step over a person while asleep on the floor. They are much opposed to awaking anyone while asleep, actuated by the idea that during sleep the soul is absent from the body and if one be suddenly awakened it might not have time to return. For this reason a native, when told to awaken you at a certain hour, is loth to do it and goes about it with much caution. Often when calling on a person the servant will tell you he is asleep, and that is supposed to be a sufficient reason for you to wait or call later on. The foreigner soon finds that it is best for him, on account of climate, to

fall into the habit of the native in enjoying a siesta from 12 to 2 o'clock each day.

The clashing between Europeans and the natives is often caused by the difference in mental cast and impulse, and if one constantly makes allowance for this he will soon find that he can get along very nicely with them. One finds in the native a lack of sympathy. The Tagalo, however, is more sympathetic than the Visayan, who usually exhibits a frigid indifference to the misfortunes and sorrows of others, bearing his own with great composure. Mr. Foreman states that wherever he has been he has found the mothers teaching their children to regard the Europeans as demoniacal beings or at least a dreaded enemy; if a child cries it is hushed by the exclamation "Castilia" (European). This dread for the approach of the European was intensified against the Americans in the accounts given the natives by the Spanish. The native in the interior, when approached by the American soldier, fell down upon his knees and begged for mercy, expecting to be at once put to death, and could scarcely be induced to arise. When sick they could not be induced to take medicine from the hands of the American soldier until convinced that the surgeon did not mean to poison them by his taking in their presence the same kind of medicine he offered them. When our soldiers would approach a native mother with her children she would gather them around her, the whole group fall down trembling and close their eyes that they might meet their death without seeing their supposed murderers.

It will take time to clear away these misunderstandings, but when they once give way to the truth, and the native sees for himself, and believes the kindness and justice that exists for him in the American heart, it will be a great step toward a peaceful relationship between the two nations. Like most Orientals, he is more imitative than original, and readily changes from one occupation to another. His cruelty to animals is manifest in all his dealings with them, and he is generally unfeeling to a fallen foe. The mutilation of a vanquished enemy is a common occurrence. He is credulous and easily imposed upon; transmits a report with amazing rapidity, and often fails to keep a secret; not inclined to joke, but is quite festive in his nature. If angered he does not show it, but calmly waits his time for revenge. If convinced by his own conscience of his wrongdoing he will receive severe punishment without the least resentment, but if not convinced of his guilt he cherishes his wrath and awaits opportunity for resentment. They, as a general thing, do not regard lying as a sin, but rather as a legitimate and cunning device which should be resorted to whenever it will serve the purpose. This same trait is found among the Spanish in the Philippines. Whether the natives received it by instruction or inheritance is a question. The priests say that the natives carry their disregard for the truth even into the confessional.

Both sexes are very fond of litigation. The Tagalog has made greater progress in civilization than the Visayas of the south. This is due most likely to the fact that they have been brought more in contact with the European. They also exceed the Visayas in disinterested hospitality, and are more cheerful and pliant where they have not been brought under the influence of the bitter spirit of rebellion. The tribes of northern Luzon are perhaps the most tractable. The natives of the southern islands are more resentful, conceited, unpolished, and manifest a sullen defiance, which is not found so much in

their northern neighbors. They, however, are more self-reliant and manifest quite as much or more strength of character as the Tagalog, and are not so emotional and easily influenced, and when once you win their confidence they are likely to be more stable in their friendship. The Visayan exceeds the Tagalog in avariciousness and fondness for display, especially in the line of jewelry. The women as a rule are very reserved, especially in the south, but all over the archipelago they maintain a high standard of morals. Infidelity on the part of the wife is rarely found.

While the men are often content to lounge around, indulge in cock-fighting and other sports, and let their wives do all the work, yet in other respects they are faithful as husbands, fond of their children, and very jealous of their wives. In describing traits of character of the natives, we might enumerate many others that are not especially commendable, but remembering their unfavorable environments we forbear, believing that under an American guidance of firmness, justice, and kindness they will manifest great improvement. When once misunderstandings are cleared away and their confidence is gained, kindness tempered with firmness will accomplish wonders. Surely few people on the face of the whole earth have had less opportunity than the much-misunderstood Filipino. Mr. Foreman, who has dwelt much among them and who is very candid in his statements of their failings, is equally fair in his commendation of their virtues. The following quotation is from his book:

The Filipino has many excellent qualities which go far to make amends for his shortcomings. He is patient and forbearing in the extreme, remarkably sober, plodding, anxious only about providing for his immediate wants, and seldom feels "the canker of ambitious thoughts." In his person and his dwelling he may serve as a pattern of cleanliness to all other races in the tropical East. He has little thought beyond the morrow, and therefore he never racks his brains about events in the far future in the political world or any other sphere. He indifferently leaves everything to happen as it may, with surprising resignation.

The Tagalog in particular has a genial, sociable nature. The native in general will go without food for many hours at a time without grumbling; and fish, rice, betel nut, and tobacco are his chief wants.

When a European is traveling he never needs to trouble about where or when his servant gets his food or where he sleeps. He looks after that. When a native travels he drops in among any group of his fellow-countrymen whom he finds having their meal on the roadside, and wherever he happens to be at nightfall there he lies down to sleep. He is never long in a great dilemma. If his hut is about to fall he makes it fast with bamboo and rattan cane. If a vehicle breaks down, a harness snaps, or his canoe leaks or upsets he has always his remedy at hand. He bears misfortune of all kinds with the greatest indifference and without the least apparent emotion. Under the eye of his master he is the most tractable of all beings. He never (like the Chinese) insists upon doing things in his own way, but tries to do just as he is told, whether it be right or wrong. A native enters your service as a coachman and if you wish him to paddle a boat, cook a meal, fix a lock, or do any other kind of labor possible to him, he is quite agreeable. He knows the duties of no occupation with efficiency, and he is perfectly willing to be "a jack-of-all-trades." Another good feature is that he rarely, if ever, repudiates a debt, although he may never pay it. So long as he gets his food and fair treatment and his stipulated wages paid in advance he is content to act as a general utility man. If not pressed too hard he will follow his superior like a faithful dog.

When excited, or "hot headed," as he calls it, the native will do many strange things, all for lack of reflection upon the consequences, but usually he is restrained by regard for punishment. He has not as yet manifested much talent as an organizer; in this respect he seems to be content to draw on the Chinese or Mestizo element. They excel as carriers, swimmers, and climbers. They can run up the long branch-

less trunks of the cocoanut trees, using both their feet and hands, almost as quickly as a monkey. When one enters a cocoanut grove and manifests a desire for some fruit, they rival each other in reaching the tree tops and throwing down an abundance of fine fruit. The native clings very tenaciously to the customs of his forefathers, and his unambitious felicity far exceeds that of the European, who, when he enters into their real life and compares it with his own ambitions and restless existence, is compelled to conclude that in many respects the Filipino is his superior as a philosopher in getting more happiness and composure out of life. An American going from one of our large cities where life is tense, rivalry severe, and the struggle for existence hard, is compelled, while observing the restfulness, contentment, and domestic felicity of the Filipino, to exclaim, "here is tranquillity and happiness." Indeed the complex character of the Filipino is an unceasingly interesting study. In respect to this combination of qualities Mr. Foreman gives the following statement:

No one who has lived in the colony for years could sketch the real moral portrait of such a remarkable combination of virtues and vices. The domesticated native's character is a succession of surprises. The experience of each year brings one to form fresh conclusions, and the most exact definition of such a kaleidoscopic creature is after all hypothetical. However, to a certain degree the characteristic indolence of the Philippine Islanders is less dependent on themselves than on natural law. By the physical conditions with which they are surrounded their vigor of motion, energy of life, and intellectual power are influenced.

All the natives of the domesticated type have distinct Malay features—prominent cheek bones, large and lively eyes, and flat noses with dilated nostrils. They are, on the average, of rather low stature, very rarely bearded, and of a copper color more or less dark. Most of the women have no distinct line of hair on the forehead. Some there are with hairy down on the forehead within an inch of the eyes, possibly a reversion to a progenitor in whom the forehead had not become quite naked, leaving the limit between the scalp and the forehead undefined.

Natives among themselves do not kiss; they smell each other, or rather, they place the nose and lip on the cheek and draw a long breath.

Diseases.—Death in childbirth is very common, and some writers state that 25 per cent of the new-born children die within a month. Chills and fever are common among the inhabitants of all the islands and cause many deaths each year. Although a robust and enduring race they readily succumb to acute diseases. Some estimate that 50 per cent are affected with cutaneous diseases, probably caused by eating fish daily. In 1882 cholera morbus became epidemic and carried off thousands of victims. Many deaths occur from acute indigestion, caused by eating too plentifully of new rice. Beriberi, a disease attended by swelling of the legs, is greatly dreaded. Smallpox is very common and the cause of many deaths. Measles are quite common. Lung and throat troubles are very rare. The most fearful disease is leprosy, and it is very common, because of little effort on the part of the Spanish Government to prevent its spreading. They had an asylum for lepers outside Manila and one at Cebu, but no measures were ever adopted by them to eradicate the disease by establishing a home for male lepers on one island and another home on another island for female lepers. It is a great wonder that the disease has not become much more common.

In many provinces there are lepers who are allowed to mix with the general public at will, and wander about the villages and barrios begging. At one time (1633) Japan sent as a present to the island of Luzon a colony of lepers, numbering 150 souls. The Emperor sent

the ship laden with these unfortunate beings to Manila with the message that he did not permit Christians in his country, and, knowing that the priests were accustomed to care for lepers, he committed them to their charge. The first impulse of the Spaniards was to sink the ships with cannon shots, but finally it was decided to receive the lepers, and they were conducted with great pomp through the city and lodged at a large shed in Paco, and this resulted in the founding of St. Lazaro Asylum for lepers. The Spanish governor, however, sent a message back to Japan that if any more were sent he would kill them and those that brought them. Under the Spanish Government, friends of the lepers and kinsmen, and even those who wished to see them, prompted alone by curiosity, were allowed to visit the asylum.

The spread of this dreaded disease will doubtless soon be checked by the proper precautions taken by our Government, which is now making arrangements to establish lazariums for these unfortunate beings upon isolated islands.

HOME LIFE.

The home life of the domesticated native is far better than that of the mountain tribes, who are migratory in their habits and manifest little desire or ability in building up a home, often sheltering themselves under the rocks or constructing only a mere sun shade, and when they do build a place of abode it is not nearly so elaborate as that of their domesticated neighbors. Nature, so lavish in her gifts, encourages domestic virtues. The fine grass for mats and roofing, the bamboo and rattan ever at hand in abundance, and great variety of excellent hard wood make home building an easy task. The dwellings outside of the cities are not so well built, and are usually located along the roadways. They are always elevated from 4 to 10 feet above the ground, to provide for the floods that are sure to come during the rainy season, to avoid attacks of fever, and to furnish an abode for the proverbial household pony, dog, chicken, and pig underneath.

While the Filipino is as a general thing uncleanly in and around his home, they take daily baths and are very careful to keep their clothing very well washed. The houses are built of nipa, arranged for thorough ventilation by openings on all sides. The grass or nipa roof is alike a good protection from the rays of the sun and the storms; in all respects the houses are well adapted to the climate. On the churches, public buildings, and large residences corrugated iron is used for roofing, which is much warmer than the nipa palm which grows in the swamps in great abundance and is much used in home building. Little attempt is made at gardening, but often the yards are adorned by foliage plants which are found in great beauty and variety. Flowers are often found growing about yards and doorways, bright in color, but usually without fragrance. The bamboo, which is put to an almost infinite variety of uses, makes a nice yard fencing under the skillful hand of the native. Glass is little used for windows, and under the glaring effect of the tropical sun is not nearly so good as a little translucent shell found in great abundance along the coasts. It is cut into little squares and fitted into sash, making a fine window, giving a subdued light and keeping out heat and rain, but one through which you can not see; but this, however, makes but little difference, for in fine weather the windows are pushed back on all four sides of the house or shack, giving a fine outdoor effect, yet protected from the sun.

The houses have no chimneys and the cooking is done on little earthen portable stoves, which are mere hearths upon which are placed earthen pots. Smoke, rising in a great cloud through the houses, is not deemed an inconvenience. All varieties of palm trees, the cocoanut, banana, and beautiful mango tree furnish both fruit and ample shade about the houses and yards, and make a very picturesque and beautiful scene. A village is usually surrounded by barrios or voting precincts. The people are very sociable and dwell together quite peacefully. The houses are lighted with tallow dips and rude lamps supplied with cocoanut oil, which not only gives a fine light, but is very fragrant. The Standard Oil Company is, however, becoming much in evidence in the coast towns and those in easy connection with them.

The men wear their hair short, while the women pride themselves upon their long and beautiful hair, which is jet black. You can scarcely look into a Filipino shack but you will see the women and girls dressing each other's hair with a bark called "sogo," and making it shine with the fragrant cocoanut oil. Every home is well perfumed with tobacco smoke—men, women, and children almost constantly smoking cigars and cigarettes. The Spanish are responsible for this habit, for it was they who imported tobacco from Mexico and for a time compelled every native family to grow a certain portion, upon which they did not fail to place a large tax.

The Filipinos are noted for their hospitality, in which the Tagalos exceed the Visayas. A European entering a village receives an invitation from one of the chief men to lodge at his home, where he is entertained, and any effort to pay for his lodging is treated as an offense. No effort is spared to minister to the comfort of the traveler. They are equally hospitable to their own race, families are strongly united, and claims for help and protection are admitted, however distant the relationship, and even though this relationship be very doubtful, or the wayfarer a complete stranger, the house is open to him.

THE NATIVE MARRIAGE AND DANCE.

Consanguinity in marriage is quite common, and this perhaps accounts for a low order of intellect and mental debility perceptible in many families. There seems to have been little teaching against consanguineous marriages.

Marriages between natives are usually arranged by the parents of the respective families. The nubile age of females is from about 11 years. The parents of the young man visit those of the maiden, to approach the subject delicately in an oratorical style of allegory. The response is in like manner—shrouded with mystery—and the veil is only thrown off the negotiations when it becomes evident that both parties agree. If the young man has no dowry to offer it is frequently stipulated that he shall serve on probation for an indefinite period in the house of his future bride—as Jacob served Laban to make Rachel his wife—and not a few drudge for years with this hope before them.

Sometimes, in order to secure service gratis, the elders of the young woman will suddenly dismiss the young man, after a prolonged expectation, and take another Catipad, as he is called, on the same terms. The old colonial legislation—"Leyes de Indias"—in vain prohibited this barbarous custom, and there was a modern Spanish law which permitted the intended bride to be "deposited" away from parental custody, whilst the parents were called upon to show cause why the union should not take place. However, it often happens that when Cupid has already shot his arrow into the virginal breast, and the betrothed foresee a determined opposition to their mutual hopes, they anticipate the privileges of matrimony and compel the bride's parents to countenance their legitimate aspirations to save the honor of the family.

The women are mercenary, and if on the part of the girl and her people there be a hitch, it is generally on the question of dollars, when both parties are native. Of course, if the suitor be European, no such question is raised, the ambition of the family and the vanity of the girl being both satisfied by the alliance itself.

When the proposed espousals are accepted, the donations proper nuptias are paid by the father of the bridegroom to defray the wedding expenses, and often a dowry settlement, called in Tagalog dialect "bigaycaya," is made in favor of the bride. Very rarely the bride's property is settled on the husband. I never heard of such a case. The Spanish laws relating to married persons' property are quaint. If the husband be poor and the wife well-off, so they may remain, notwithstanding the marriage. He, as a rule, becomes a simple administrator of her possessions, and, if honest, often depends on her liberality to supply his own necessities. If he becomes bankrupt in a business in which he employed also her capital or possessions, she ranks as a creditor of the second class under the "Commercial Code." If she dies, the poor husband under no circumstances by legal right (unless under a deed signed before a notary) derives any benefit from the fact of his having espoused a rich wife. Her property passes to their legitimate issue, or, in default thereof, to her nearest blood relation. The children might be rich, and, but for their generosity, their father might be destitute, while the law compels him to render a strict account to them of the administration of their property during their minority.

A married woman often signs her maiden name, sometimes adding "de ——" (her husband's name.)

If she survives him, she again takes up her name before marriage among her old circle of friends, and only adds "widow of ——" to show who she is to the public (if she be in trade), or to those who have only known her as a married woman.

The offspring use the surnames of both father and mother, the latter coming after the former, hence it is the more prominent. Frequently, in documents requiring the mention of a person's father and mother, the maiden surname of the latter is revived.

Thus marriage, as I understand the spirit of the Spanish law, seems to be a simple contract to legitimize and license procreation.

Up to the year 1844 only a minority of the Christian natives had distinctive family names. They were, before that date, known by certain harsh ejaculations, and classification of families was uncared for among the majority of the population. Therefore, in that year, a list of Spanish surnames was sent to each parish priest, and every native family had to adopt a separate appellation, which has ever since been perpetuated. Hence one meets natives bearing illustrious names, such as Juan Salcedo, Juan de Austria, Rianzares, Ramon de Cabrera, Pio Nono Lopez, and a great many Legaspis.

When a wedding among natives was determined upon the betrothed went to the priest, not necessarily together, kissed his hand, and informed him of their intention. There was a tariff of marriage fees, but the priest usually set this aside and fixed his charges according to the resources of the parties. This abuse of power could hardly be resisted, as the natives have a radical aversion to being married elsewhere than in the village of the bride. The priest, too (not the bride), usually had the privilege of "naming the day." The fees demanded were sometimes enormous, the common result being that many couples merely cohabited under mutual vows because they could not pay the wedding expenses.

The banns were verbally published after the benediction following the conclusion of the mass. The ceremony almost invariably took place after the first mass, between 5 and 6 in the morning.

In the evening prior to the marriage the couple had, of course, to confess and obtain absolution from the priest.

Mass having been said, those who were spiritually prepared presented themselves for communion in the sacrifice of the Eucharist. Then an acolyte placed over the shoulders of the bridal pair a thick mantle or pall. The priest recited a short formula of about five minutes' duration, put his interrogations, received the muttered responses, and all was over. To the espoused, as they left the church, was tendered a bowl of coin; the bridegroom passed a handful of the contents to the bride, who accepted it and returned it to the bowl. This act was symbolical of his giving her his worldly possessions. Then they left the church with their friends, preserving that solemn, stoical countenance common to all Malay natives. There was no visible sign of emotion as they all walked off, with the most matter-of-fact indifference, to the paternal abode. This was the custom under the Spaniards; the Revolution decreed civil marriage.

Then the feast called the catapusan (or gathering of friends) begins. To this the vicar and headmen of the villages, the immediate friends and relatives of the allied families, and any Europeans who may happen to be resident or sojourning are invited. The table is spread with all the good things procurable, served at the same time, sweet-

meats predominating. After the early repast both men and women are constantly being offered betel nut to masticate or cigars and cigarettes.

Meanwhile the company is entertained by native dancers. Two at a time—a young man and woman—stand vis-a-vis and alternately sing a love ditty, the burden of the theme usually opening by the regret of the young man that his amorous overtures have been disregarded. Explanations follow in the poetic dialogue as the parties dance around each other, keeping a slow step to the plaintive strains of music. This is called the *Balitao*. It is most popular in *Visayas*.

Another dance is performed by a young woman only. If well executed it is extremely graceful. The girl begins singing a few words in an ordinary tone, when her voice gradually drops to the *diminuendo*, while her slow gesticulations and the declining vigor of the music together express her forlornness. Then a ray of joy seems momentarily to lighten her mental anguish; the spirited *crescendo* notes gently return; the tone of the melody swells; her step and action energetically quicken until she lapses again into resigned sorrow, and so on alternately. Coy in repulse and languid in surrender, the danseuse in the end forsakes her sentiment of melancholy for elated passion.

The native dances are numerous. Another of the most typical is that of a girl writhing and dancing a *pas seul* with a glass of water on her head. This is known as the *Comitan*.

There is scarcely a Christian village in the islands, however remote, which has not a band of music of some kind with which the natives display their natural talent.

When Europeans are present the bride usually retires into the kitchen or back room, and only puts in an appearance after repeated requests. The conversation rarely turns upon the event of the meeting; there is not the slightest outward manifestation of affection between the newly united couple, who, during the feast, are only seen together by mere accident. If there are European guests the repast is served three times—firstly, for the Europeans and head men; secondly, for the males of less social dignity, and lastly, for the women.

Neither at the table nor in the drawing room do the men and women mingle, except for perhaps the first quarter of an hour after the arrival or whilst dancing continues.

About an hour after the midday meal those who are not lodging in the house return to their respective residences to sleep the *siesta*. On an occasion like this—at a *catapusan* given for any reason—native outsiders from anywhere always invade the kitchen in a mob, hang around doorways, fill up corners, and drop in for a feed uninvited, and it is usual to be liberally complaisant to all comers.

As a rule, the married couple live with the parents of one or the other, at least until the family inconveniently increases. In old age the elder members of the families come under the protection of the younger ones quite as a matter of course. In any case a newly married pair seldom reside alone. Relations from all parts flock in. Cousins, uncles, and aunts, of more or less distant grade, hang on to the recently established household if it be not extremely poor. Even when a European marries a native woman, she is certain to introduce some vagabond relation—a drone to live with the bees—a condition quite inevitable, unless the husband be a man of specially determined character.

Marriages between Spaniards and native women, although less frequent than formerly, still take place. It is difficult to apprehend an alliance so incongruous, there being no affinity of ideas, and the only condition in common is, that they are both human beings professing Christianity. The European husband is either drawn toward the level of the native by this heterogeneous relationship, or, in despair of remedying the error of a passing passion, he practically ignores his wife in his own social connections. Each then forms a distinct circle of friends of his, or her, own selection, whilst the woman is refractory to mental improvement, and, in manners, is but slightly raised above her own class by European influence and contact. There are some exceptions, but I have most frequently observed in the houses of Europeans married to native women in the provinces that the wives take up their chief abode in the kitchen, and are only seen by the visitor when some domestic duty requires them to move about the house. (Foreman).

EDUCATIONAL SYSTEM AND MENTALITY.

To form a proper idea of the mentality of the Filipino it is necessary to know something about the educational advantages he has enjoyed. In 1888 the Government contributed \$238,650 for the education of the youth of all classes throughout the archipelago. A normal school was

established on the banks of the Passig River, from which the teachers were sent off to the villages, recompensed by miserably small salaries, a considerable amount of which they were compelled by the Government to spend in collecting it. Sixteen dollars per month was considered sufficient pay for a teacher. Great results were not to be expected from such meager outlays. The Spanish priests were ex officio inspectors of the schools, wherein it was their duty to see that the Spanish language be taught, but as this did not suit the policy of the friars, it was not done, although the governors-general appealed to the archbishops to see that Spanish be taught. It was the constant effort of the friars to see that only Christian doctrine be taught.

Few Spanish took the trouble to learn the native dialects, of which there are about thirty, and only a small per cent of the natives can speak intelligible Spanish. The dialects have no literature. The friars acquired these dialects and used them in imparting religious instruction. The teaching offered the students at the Jesuit College in Manila was, however, of a very high order. The Royal Pontifical University of St. Thomas, in Manila, was maintained by the Dominicans. Its curriculum embraces theology and church law, jurisprudence, notarial law, medicine, and pharmacy. Some of the wealthier persons sent their children to study in Hongkong or Europe. The average student has only an outline idea of geography. Many of the children, especially those living in the interior, were left to grow up uninstructed. Those educated abroad have given evidence of a high order of intellect. Among them we may mention two brothers named Luna. One manifested extraordinary musical talent, but dying at an early age his career was cut short. The other developed a natural talent for painting. A work of his own conception, executed by him in Rome, called the "Spoliarium," gained the second prize at the Madrid exhibition of oil paintings, and was purchased by the municipality of Barcelona for the city hall. Luna produced a number of other masterpieces, chief among which was "The blood compact," purchased for the Manila city hall.

The figure painting in the churches is of a low order. There is one exception, however, that of the figures and fresco painting in the church at Molo, on the island of Panay, which is of a high order, and was executed by Filipino youth born in that locality. Talent for art is much more rare than that for music. The Filipino seems to have little taste for the wondrous beauties of nature that surround him on every side, but it must not be forgotten that he has had no teaching calculated to awaken any talent along these lines. In the province of Laguna there are professional sculptors. All who have tried to instruct the Filipino in any of the higher branches of learning have manifested great enthusiasm for the progress of their pupils. Ramon Reyes Lala, author of "The Philippine Islands," as his book indicates, possesses an intellect of high order. He was educated abroad. The most distinguished character that the Philippines have produced was Jose Rizal. He studied in Spain and Germany, and graduated as doctor in medicine, philosophy, and arts. As an oculist he performed successfully the most difficult operations. His best work of fiction is entitled "Noli me tangere," which is really an "expose" of the arrogance, the immorality, and the despotism of the friars over the natives. Studying in foreign countries, he readily acquired their languages.

As happened to many of his confrères in the German universities, a career of study had simultaneously opened his eyes to a clearer conception of the rights of humanity. Thrown among companions of socialistic tendencies, his belief in and loyalty to the monarchical rule of his country were yet unshaken by the influence of such environment; he was destined only to become a disturbing element, and a would-be reformer of that time-worn institution which rendered secular government in his native land a farce. To give him a party name, he became an anticlerical, strictly in a political and legal sense. He was a Roman Catholic, but his sole aim, outside of his own profession, was to save his country from the baneful influence of the Spanish friars who there held the civil and military government under their tutelage. He sought to place his country on a level of material and moral prosperity with others, and he knew that the first step in that direction was to secure the expulsion of the monastic orders. He sympathized with that movement which, during his childhood, culminated in the rising of Cavite. Dr. Rizal looked profoundly into the causes of his country's unhappiness, and to promote their knowledge, in a popular form, he wrote and published in Germany, in the Spanish language, the so-called novel entitled "*Noli me tangere*." (Foreman.)

On his return from Europe he led a party in his own town who dared to dispute the ownership of the Dominican order to a large tract of valuable land. This made necessary his return to Europe. During his absence his family was persecuted and driven from their lands. He was notified that he might return in safety, but was arrested on his return to Manila. He defended himself grandly, but to no avail, for the clerical party demanded his blood. He was banished to the island of Dapitan, but this did not stop many going to him to be treated. He finally obtained permission to go to Cuba as an army doctor, thus showing that although he held anticlerical opinions he was still loyal to Spain; but unfortunately his arrival at Manila was at the time of the outbreak of the rebellion. He was now the idol of his countrymen, who looked to him as their deliverer from long and grievous oppression, but this only marked him as a victim to be offered up upon the altar of his country's freedom. When ordered to be sent as a prisoner to Spain, Gen. Ramon Blanco gave him letters attesting his ability and loyalty. He had committed no crime other than that he was the arch enemy of the friars, who were eager for his death. This caused him to be returned to Manila in close confinement.

He was put on trial for rebellion before a military court-martial. Notwithstanding the fact that no reliable testimony could be brought against him, since he was in banishment or prison during the time of the uprising, and his logical defense, he was condemned to die, and the decree of his execution was issued by Polavieja. He received his sentence with the courage and joy of the true patriot he was, saying, "What is death to me? I have sown the seed; others are left to reap." During his banishment upon the island of Dapitan he met Miss Josephine Tauffer—who came with her foster father, bringing him for medical treatment—to whom he offered his heart and hand. She proved faithful to him unto death. Mr. Foreman mentions his devotion in the following account of Dr. Rizal's execution:

The woman who had long responded to his love was only too proud to bear his illustrious name, and in the somber rays which fell from his prison grating the vows of matrimony were given and sanctified, with the sad certainty of widowhood on the morrow. Fortified by purity of conscience and the rectitude of his principles, he felt no felon's remorse, but walked with equanimity to the place of execution. About 2,000 regular and volunteer troops formed the square where he knelt facing the seashore. After an officer had shouted the formula, "In the name of the King! Whosoever shall raise his voice to crave clemency for the condemned shall suffer death," four bullets, fired from behind, did their fatal work. This execution took place at 6 a. m. on the 30th of December, 1896. An immense crowd witnessed, in

silent awe, this sacrifice to priestcraft. The friars, too, were present en masse, many of them smoking big cigars, jubilant over the extinction of that bright intellectual light, which, alas, can never be rekindled.

Dr. Rizal was a man of universality of genius, a poet, philosopher, and patriot of the highest order, such a character as any nation, even the most enlightened, might well be proud of. Had his life been spared he might have been a strong factor in solving the problem of good government under American occupation. A few hours previous to his death Dr. Rizal wrote a farewell poem, full of pathos, tenderness, and patriotism. The title of it is *Mi Ultimo Pensamiento*—My last thought. It consists of fourteen verses. We give the first and last:

Farewell, country adored, by the bright sun beloved,
 Pearl of the Eastern Sea, our Eden now lost;
 I give to thee gladly my sad, sad life,
 And e'en were it fresher, brighter, and better,
 I would give it for thee.

Farewell, parents and brethren, parts of my soul,
 Friends of my childhood in the home now lost;
 Give thanks for the rest of the long weary day.
 Farewell, sweet stranger, my friend and my joy;
 Farewell, all my dear ones, death is but rest.

Mr. Lala speaks in the following manner of his fellow-countrymen:

Rizal was a native of high scientific acquirements and had considerable fame as a physician. He was also the president of the Manila University, and was deemed a leader in social and educational circles. But above all he was a patriot, and desired beyond all else the freedom of his country. He soon became the most ardent, as well as the most prominent, among the revolutionists, who looked upon him with awe. However, he was suspected and he was exiled to Perin, on the island of Dopifan. There he performed a most difficult and successful operation on a patient—an Irishman—whose daughter fell violently in love with him. Rizal was similarly affected and the lovers were soon engaged.

Not long after Rizal was taken back to Manila for trial. He was condemned to death. On the morning of his execution—December 6, 1896—his fiancée came to visit him. It was an affecting meeting—that last hour they were together. A sadder trysting place surely could not be imagined than that damp cell, over which the glimmering light of dawn cast a sepulchral gloom.

And there, in that dreadful hour, on the brink of the grave, the unhappy pair were united.

They remained together, kneeling, till the executioners came to lead the bridegroom away.

Rizal's speech at the place of execution was powerful, dignified, eloquent. He spoke without a tremor, and said that he forgave his enemies, even as he himself hoped for forgiveness. He then predicted that the Spanish power would fall within the next ten years. He also asserted pride in his martyrdom, and said he was only sorry he did not have another life to offer for his country.

At a signal from their commanding officer, the soldiers, that were drawn up back of the hero, fired a volley. Rizal fell forward on his face, pierced by seven Spanish bullets. The hero-martyr of the Philippines was dead.

His widow instantly set out for the rebel camp at Imus, where she was hailed as a modern Joan of Arc. She was made commander of a body of insurgents, armed with rifles, and she showed her ability by winning victory after victory over the Spanish troops. Her camp was at Naic, near Cavite. Since then Mrs Rizal has paid a visit to the United States, where she has been endeavoring to work up an agitation in behalf of her country.

Many fine specimens of native embroidery, wood carving, and other artistic work are to be found. There was little or no encouragement for mental improvement, when it usually meant banishment or death.

The following statement of the native acquirements in music is given by Mr. Foreman:

The native has an inherent passion for music. Musicians are to be found in every village, and even among the very poorest classes. There was scarcely a parish without its orchestra, and this natural taste was laudably encouraged by the priests. Some of these bands acquired great local fame and were sought for wherever there was a feast, miles away. The players seemed to enjoy it as much as the listeners, and they would keep it up for hours at a time; as long as their bodily strength lasted. Girls from 6 years of age learn to play the harp almost by instinct, and college girls quickly learn the piano. There are no native composers; they are but imitators. There is an absence of sentimental feeling in the execution of set music (which is all European), and this is the only drawback to their becoming fine instrumentalists. For the same reason, classical music is very little in vogue among the Philippine people, who prefer dance pieces and ballad accompaniments.

Of all the branches of administration under the Spanish Government public education was the most neglected. The advance made is by no means in proportion to the time the government has been in the hands of the Spaniards and the aptitude shown by the people of the Philippines. It must be said in favor of General Weyler that he greatly increased the number of seminary schools. The number of these schools in the whole Archipelago in 1896 was 2,167 for both sexes, there being two schools for each sex in every town of 5,000 inhabitants, three for each sex in towns of 10,000 inhabitants, and so on, the number of schools increasing in the ratio of one schoolmaster and schoolmistress for every 5,000 inhabitants. The salaries paid the male teachers ranged from \$15 to \$40; the females, from \$10 to \$25. This, however, must be considered a great advance over the school system of only a few years previous.

HIS RELIGION.

The people of the Philippines are very religious. Their system is that of an intense symbolism, and often approaches idolatry. They are very devoted to the system of faith as taught by the Catholic Church. The women manifest greater devotion than the men. The latter in many places manifest a decided falling away from the established church. The adherence to one system of Christianity had the effect desired by the Spanish Government to advance social unity. A writer who has been much with the natives all over the Archipelago says: "So far as I have observed it is evident that the native knows little about the inward and spiritual grace of religion. He is so material and realistic, so devoid of all conception of things abstract, that his ideas, rarely if ever, soar beyond the contemplation of the outward and visible signs of Christian belief. The symbols of faith and the observance of religious rights are to him religion itself." He also confounds religion and morality. Natives go to church because it is the custom. Often, if a native can not put on a clean shirt he will not go to church, or abstain from mass.

In matters of faith it is quite evident that the native trusts more to his eyes than to his understanding. Many of the women pass half of their time between adoration of the images, Mariolatry, and the confessional, and need no pressure to drive them to church, while the men have had to be fined or beaten for being absent from church on special feast days. The magistrate of the supreme court in 1696 enacted the following concerning Chinese half-castes and headmen, "They shall be

compelled to go to church and act according to the established customs of the village," and the penalty for an infraction of this mandate by a male was twenty lashes, inflicted in the public highway, and two months' labor in the royal rope walk. If the offender were a female, the punishment was one month of public penance in the church.

The pagan idols, still produced in the form of martyrs, gratify the desire for visible deities among the uncultivated. The rites accepted by the Catholic Church to appeal to the pagans in the earliest ages, such as ritual, lustrous gold and silver vases, magnificent robes, and glittering processions, serve where intellectual reasoning would fail to convince the native of the truth and sanctity of the system of belief. The Spanish clergy guarded with great care against the introduction of any other system of religion. The natives are very superstitious, and adhere very strongly to their belief in miraculous images. Chief among these might be mentioned "the holy Child of Cebu." It is of wood, about 15 inches long, ebony features, covered with gold trinkets presented on different occasions. "Our Lady of Casaysay" in Batangas province is much revered, and visited by people from all over the island. The town of Taal has received its support, chiefly from the visits of pilgrims. It contains about 4,000 inhabitants. The money spent by these pilgrims during the time of their visitations in the month of May has been estimated at \$30,000. The natives believe that these images have power to protect from plagues, to prevent or heal diseases, and to deliver from impending danger.

In speaking of the work of the religious orders of the Philippine Islands it is only just not to overlook the good that has been accomplished, and at the same time not to magnify the evil. This seems to have been the aim of Mr. F. H. Sawyer in his new book entitled "The Inhabitants of the Philippines," from which many of the following thoughts have been gleaned. The priests were among the pioneer Europeans of the Philippines. They exercised the mightiest influence in making first impressions. Their history is bound up with the history of the islands. They not only won the islands for Spain, but held them for centuries, and now, having served their purpose, they have lost them, doubtless forever. The Augustinians were the pioneer order in converting the inhabitants of the Philippines, and they have not lost their predominance. The mighty influence and spirit of their Numidian founder has impelled them to spread over all Europe, and made them the companions of the discoverers of the New World, and filled their hearts with zeal and courage to face the dangers of the great lone ocean in company with Villalobos and Legaspi. The vows of poverty of the order have not prevented it from holding large estates in the Philippines, from owning blocks of buildings in Manila and Hongkong, and from having a huge sum invested in British and American securities, which, however, belong to the corporation and not to the individual members. From Spain the Augustinians spread to Mexico, and assisted the Franciscans, who were the pioneers there, and to the Philippines.

Since founding the city of Cebu in 1570 and the city of Manila in the following year, the Augustinians have continued to found town after town, and down to 1892 have founded no less than 242, administered by 247 priests of the order. Father Maurice Blanco, who collected and classified the flora of the Philippines, was a most learned and laborious man. His great book, called the *Flora Philippina*, published

in Manila, is bound in four folio volumes, enriched by many colored plates of trees, orchids, shrubs, and lichens, most beautifully executed from water-colored paintings by Regino Garcia and others. Most of the copies of this book were destroyed during the war. We quote the following concerning the friars from Mr. Sawyer's book:

The Augustinians are not the lazy and unprofitable persons they are sometimes represented. The same may be said of the Dominicans.

The Augustinians were followed, after an interval of seven years, by the Franciscans, four years after that by the Jesuits; six years after the Jesuits came the Dominicans. Last of all came the Recolletes, or bare-footed Augustinians.

The following table gives the number of friars of the five religious orders in the Philippines at the dates mentioned, taken from their own returns. The first column gives the dates of the first foundation of the order, the second the date of its arrival in the Archipelago. The other columns give the statistics of baptisms, marriages, and deaths, taken from the parish registers.

Statement of the population administered by the religious corporations and secular clergy in the Philippines, 1896.

Corporation.	Year of foundation or revival.	Year of arrival.	Towns.	Provinces.	Friars.	Baptisms.	Marriages.	Burials.	Souls.
Augustinians	395 1061	1570	203	16	310	98,731	20,355	83,051	2,082,131
Recollets	1532	1606	194	20	192	56,259	11,439	40,008	1,175,156
Franciscans	1208	1577	153	15	455	38,858	11,927	35,737	1,010,753
Dominicans	1216	1587	69	10	206	27,576	7,807	32,336	699,851
Jesuits ¹	1534	1581	33	6	167	15,302	2,017	4,937	191,493
Secular clergy									967,294
Total					1,330				6,126,678

¹ Expelled in 1768. Readmitted, 1852, for charge of schools and missions.

² Of these 4,102 were baptisms of heathen in 1896.

N. B.—The population of the Islands according to the census of 1877, 5,995,160; probable Christian population, 1899, 8,000,000.

These holy men have, since very early times, shown themselves rather turbulent, and then and always endeavored to carry matters with a high hand. Thus, in 1582 we find them refusing to admit the diocesan visit of the Bishop of Manila, and that old dispute has cropped up, on and off, many times since then. At the same time we find them taking the part of the natives against the Encomenderos. They have always been ready to fight for their country and to subscribe money for its defense. When Acting Governor Guido de Lavezares headed the column which attacked the pirate Li-ma-Hon, he was accompanied by the provincial of the Augustinians. In 1603 all the friars in Manila took up arms against the revolted Chinese, and three years later the Augustinians not only furnished a war ship to fight the Portuguese, but provided a captain for it in the person of one of their order, Fray Antonio Flores. It appears that the estates of the Augustinians and the Dominicans were very early a bone of contention, for in 1689 a judge arrived in Manila, and, in virtue of a special commission he had brought from Madrid, he required them to present their titles. This they refused to do, and the judge was sent back to Mexico, and a friend of the friars was appointed as commissioner in his place. Then the friars condescended to unofficially exhibit their titles. Now, more than two centuries after the first abortive attempt, the question of the ownership of these lands is still under discussion.

During the British occupation of Manila in 1763 the friars took up arms in defense of their flag, and gave their church bells to be cast into cannon. No less than ten Augustinians fell on the field of battle. The British treated them with great severity, sacking and destroying their rectories and estate houses, and selling everything of theirs they could lay hands on.

In 1820, when the massacre of foreigners by the Manila mob took place, owing to the cowardice of General Folgueras the archbishop and friars marched out in procession to the scene of the disturbance, and succeeded in saving many lives. In 1851 a Recoleta, Father Ibanez, raised a battalion from his congregation, trained, and commanded it. He took the field at Mindanao, and with undaunted bravery led his

men to the assault of a Moro cotta, or fort, dying, like our General Wolfe, at the moment of victory. Not one of his battalion ever deserted or hung back from the combats, for the worthy priest had all their wives under solemn vow never to receive them again unless they returned victorious from the campaign.

The religious orders have frequently interfered to protect the natives against the civil authorities, and were often on very good terms with the mass of their parishioners. The greatest jealousy of them was felt by the native clergy.

The military revolt which broke out in Cavite in 1872 was doubtless inspired by this class, who saw that a policy had been adopted of filling vacancies in all benefices, except the poorest, with Spanish friars instead of natives. The condemnation of Burgos, Gomez, and Zamora, three native priests who were executed at Manila soon after the suppression of the revolt, is ascribed by the natives and mestizos to the subornation of justice to the friars, who are said to have paid a large sum for their condemnation.

However this may be, there is no doubt that since that date the feeling against the friars has become intensified.

The friars were the chief outposts and even bulwarks of the Government against rebellions. Almost every rising has been detected by them, many plots being revealed by women under the seal of confession. It was only by the assistance of the friars that the islands were held by Spain for so many centuries almost without any military force.

The islands were not conquered by force of arms; the people were converted almost without firing a shot.

The greater part of the fighting was to protect the natives against Chinese pirates, Japanese corsairs, Dutch rovers, or the predatory heathen.

The defensive forces consisted of local troops and companies of Mexican and Peruvian infantry. It is only since 1828 that Manila has been garrisoned by regular troops from the Peninsula.

During my residence in the islands I do not think there were more than 1,500 Spanish troops in garrison in the whole islands, except when some marines were sent out. These troops belonged to the Peninsular regiment of artillery, and were a very fine looking set of men.

That this small force could be sufficient is evidently due to the influence of the friars in keeping the people quiet.

Yet the feeling of a great majority of Spanish civilians was against the friars, and I think many of those who supported them only did so from interested motives.

There is a tradition that when the conclusions of a tribunal favorable to the canonization of Santa Rosa de Lima, patroness of the Indies, were laid before Pope Clement X, that pontiff manifested his incredulity that a tropical climate could produce a saint. He is even credited with the saying that bananas and saints are not grown together.

The tradition may be erroneous, but there is something in the opinion that deserves to be remembered.

Temperature does have something to do with sexual morality, and in comparing one country with another an allowance must be made for the height of the thermometer.

The friars in the Philippines are but men, and men exposed to great temptations. We should remember that the tedium of life in a provincial town, where perhaps the parish priest is the only European and is surfeited with the conversation of his native curates, of the half-caste apothecary, and the Chinese storekeeper. He has neither society nor amusement.

I have previously remarked upon the position of women in the Philippines. I may repeat that their position, both by law and custom, is at least as good as in the most advanced countries.

As for the religious orders in themselves, I have already said that, excepting the Society of Jesus, they are little republics, and that office-holders are elected by the votes of the members. When a general chapter of the order is held for this purpose the members come from all parts and assemble in their convent in Manila.

I am sorry to say that there has sometimes been so much feeling aroused over the question of the distribution of the loaves and fishes that the opposing parties have broken up the chairs and benches to serve as clubs, and furiously attacked each other in the battle royal, and with deplorable results.

In consequence of this, when the chapter or general assembly was to be held, the governor-general nominated a royal commissary, often a colonel in the army, to be present at these meetings, but only to interfere to keep the peace. The meeting commenced with prayer, then one by one all the dignitaries laid down their offices and became private members of the order, so that at the end of this ceremony any one was absolutely equal.

But, however divided they may be on these occasions, they unite against every

outsider, and, unless the question is evidently personal, he who offends a member finds the order ranged against him, and perhaps the other orders also, for in matters affecting their interests the orders act in unison, and, as has been said, have succeeded in removing not only governors of provinces, but governors-general also when these have failed to do their bidding.

Mr. Ramon Reyes Lala, a native of the Philippines, and member of the Catholic Church, gives the following concerning the religion of his people:

The hierarchy of the colony consists of an archbishop, resident in Manila, and four bishops. The archbishop lives in a palace, and has a salary of \$12,000 a year, while the annual expenses of the cathedral in Manila are not less than \$60,000. It was not till several years after the founding of Manila, in 1578, that the first bishop was consecrated and a cathedral was built. Not long afterwards the Manila see was raised to an archbishopric.

The present hierarchy costs the Government about \$800,000 a year. The salaries of the priests range from \$500 to \$2,500 per annum; but, in addition, they derive a large income from the sale of masses, indulgences, marriage, burial, and baptismal fees, and from the various commissions incident to their calling. They receive all and give nothing.

The several orders have immense revenues from investments in the islands and in Hongkong. They possess magnificent estates; but notwithstanding their enormous wealth they are hard taskmasters, grinding the poor to the paying of the last penny. Their injustice and tyranny have of late aroused bitter complaint, and are a chief cause of the late insurrection.

And yet the picture has its lights as well as its shadows. The friars have also, in many places, the confidence of the natives, and, on the whole, surely influence them for the repression of their vicious and brutal instincts.

The friar is usually from a lowly family, and is, therefore, able at once to enter into sympathy with the humble life of the people. He is doctor, architect, engineers, and adviser. In all things truly the father of the community, the representative of the white race and of social order. Such is the ideal village curate, and many such—good men and true—are to be found. There are, however, many black sheep among them. And the gross immorality of those that should be examples in virtue has been a great impediment to the work of the church among the thinking natives. There are also some Chinese and native friars, but, owing to the various insurrections in which some of these were involved, they are no longer trusted; in fact, a native can no longer become a priest.

So great is the paternal influence of the priests that I have often seen delinquent parishioners flogged for nonattendance at mass.

The Chinese often adopt Christianity for social or business reasons, or that they may marry the daughter of a native.

All over the islands are shrines to which people make long pilgrimages. Such pilgrimages, however, partaking more of the character of feasts than of fasts. The self-denial and the self-imposed hardships of the European devotee have never found fruitful soil in the native character. He is never so glad as when a holy day furnishes him with a pretext for an elaborate feast; and, in truth, the feast days alone relieve the gloom of the monotonous life. Two of the most famous shrines are the Holy Child of Cebú and the Virgin of Antipolo, thousands visiting them yearly.

CONFLICTS BETWEEN CHURCH AND STATE.

A book might be written, and an interesting one, too, about the various contests between church and state during this period of the colony's history.

The archbishops, with an exaggerated idea of their own importance, soon became exceedingly troublesome to the civil power by reason of their excessive claims. This was never more manifest than in their pretended immunity from all state control. Upon one occasion the governor demanded of the archbishop to produce several persons, charged with capital and other crimes, who had found asylum in a convent. The archbishop promptly refused, claiming the prerogative of sanctuary.

Every governor-general that has attempted to introduce a liberal policy has been recalled, for the friars' combined influence is all powerful. Not even the archbishop has been able to prevail over the corporation of the friars, and if he would retain his see he must not oppose their traditional prerogatives nor work for that reform that would mean the decline of the orders. Indeed, only a few years ago, one archbishop, who had made several ineffectual attempts to correct the abuses of the orders, was one morning found dead in his bed. His successors have taken good care to profit by his example.

CLASHING AMONG THE FRIARS.

Interesting is the story of the bitter rivalries between the different orders, who, though of one religion, were extremely jealous of one another, showing little of that charity and forbearance that Christianity, above all, is supposed to inculcate.

On account of several clashes with the civil power, a priest had early been sent to Spain by the church party to gain redress of grievances. Chief of these was their inability to guide the entire affairs of the colony into a narrow ecclesiastical groove. The result was the introduction of new laws so favorable to the clergy that within three or four years the colony swarmed with mendicant friars, whose habits, say the old chroniclers, placed the Spaniards and their vaunted religion in a most ridiculous light before the natives.

As most of these monks belonged to a different order from the bishop, who was an Augustinian, and as they often boldly defied his authority, he became greatly alarmed at their expanding power. But after a fierce struggle he succeeded in so curtailing their privileges that he still retained his preeminence in the colony.

Urdaneta and his Augustinian friars were the pioneers in the islands, and following them came a horde of Dominicans and Franciscans and the Recoletos, or barefoot monks. As the saving of souls was the chief policy of Philip II, the cooperation of the friars was eagerly welcomed by the early colonial government, and it must be admitted that without their influence the lot of the natives would have been a far harder one, for the substitution of the rights of paganism for those of Christianity, even in so crude a form as taught by the friars, was in the main beneficial. Religion, though not of a very exalted kind, was put on an ethical basis, and the self-denial, obedience, and sacrifice that formed the foundation of the new doctrine somewhat reconciled the conquered races to the loss of their primal freedom.

THE MONKS OPPOSED TO REFORM.

These orders, presenting the united front of a corporation, were extremely powerful and practically unassailable. When arrayed against an individual it always resulted in his defeat; that is, his expulsion or imprisonment. They practically had their way in all things and under all circumstances. Nothing could withstand them, for to attack one friar was to attack his whole order. Thus much injustice was occasioned. I have known a highly respectable man, possessed of great wealth, cheated out of house and home—yes, his very liberty—through the intrigues of a friar that desired to enrich his order. Such societies are a cancer in the body politic, a constant enemy to good government, a menace to justice, and a foe to liberty.

In the future history of the islands this will be found one of the hardest problems to solve. The easiest and most effective plan, it seems to me, is to cut the Gordian knot; that is, to expel the whole body of friars from the islands. By so doing much shedding of blood will be saved, for I do not believe that these good brethren will soon cease to foment insurrection against the hated Protestant conqueror. They have ever been breeders of mischief under the congenial rule of Catholic Spain. What won't they do under the régime of enlightened America, whose first thought is the liberty that means death to extortion and oppression—the cardinal principles of their order? By this I do not mean a propaganda against the Catholic Church, for I am a Catholic myself, and firmly believe that this religion is far better suited to the character of our people than any form of Protestantism.

The monks have opposed every attempt at reform. Their policy has ever been the policy of ignorance, knowing that their livelihood depended upon its perpetuation. It has been their aim chiefly to limit public instruction to the mere rudiments of knowledge, giving to every subject a religious bias. Even the colleges and the University of Manila are not free from their narrow supervision; while they have ever maintained a rigid censorship over the press.

The natives, however, are gradually breaking through the network of superstition that centuries of priestcraft have woven around them. That they are open to conviction, to the light of reason, and the hope of truth, deeds bear witness.

None but the most enlightened natives, of course, recognize, as yet, their spiritual wants or desire a higher moral state, but many of them privately attest their waning belief in the church monopoly of all things temporal in their lives.

Still, owing to the reasons previously stated, those that thus impugn and combat ecclesiastical preponderance do so rarely except by secret word or in a limited conclave.

But the enlightening and invigorating effects incidental to American occupation will inevitably loose their tongues and rally recruits to their new standard of thought.

Of this I hope and expect great results.

THE LANDED ESTATES OF THE FRIARS.

The friars of the Augustinian order own very fine estates in the neighborhood of Manila. In 1877 one of their largest estates contained 14,000 acres, the most of which was cultivated in rice paddy. The value of this estate can be seen from the fact that it was leased for an annual rental of \$40,000, gold. As a general thing, the friars did not do much for the improvement of their lands, but were more inclined to spend their money in building large houses in which to entertain their friends and to construct commodious granaries. At San Francisco de Malabon is another magnificent property owned by them, located in the very fertile and well-watered slopes of the Tagaytay range. This estate, like many others, contained quite extensive irrigation works. Four miles in an easterly direction from this estate, located in fertile volcanic soil, is the great estate of Imus, belonging to the Recollets, known as the unshod Augustinian Order. The house upon this estate was a grim fortress, and served as a very successful method of defense.

The most extensive landlords of all the orders are the Dominicans. They own large estates at Calamba, Santa Rosa, Binan, San Pedro Tunasan, all on the lake of the bay. They also have estates at Naic and Santa Cruz on the Bay of Manila. They have there large irrigating dams, and their house at Calamba is solidly built of stone encircled by a high wall. At one time it served as a camp and headquarters of the Spanish army operating against the rebels. The overthrow of the power of these orders is to be found in their possession of these large estates. It is true they have always claimed to be fair and indulgent landlords, but there is one fact that is a strong testimony against them. All their largest estates are in Tagal territory, and the revolution began among the Tagals, and was especially directed against the tyranny and extortions of the friar landlords. The great question in the settlement of the troubles in the Philippines is the agrarian. The prime cause of revolt against the Spanish Government has been found in the ownership of large landed estates by ecclesiastical orders. This, more than anything else, has doubtless retarded the pacification of the Philippines under American occupation.

If these estates were to be held by their present ecclesiastical owners under American occupation it would require a large army, indeed a garrison would have to be stationed at every estate. Even before the revolt these landholders were very uneasy and often confessed that they were in hourly fear of being boloed. For many years their lives could not be considered a good risk for any standard insurance company. It must, however, be said to the credit of these ecclesiastical orders that they have ever been at the front in the advance of civilization to the extent which it has attained up to the time of the overthrow of the Spanish dominion. Especially in the earlier parts of their occupation of the archipelago they were men of undoubted courage standing unmoved in the midst of the most terrible convulsion of nature, volcanic eruptions, earthquakes, and terrible typhoons. Also in the time of plague they have not faltered, and stood over their flocks against the ravages of the most terrible epidemics of cholera and other diseases. When an enemy attacked the island they were among the first to face the foe. In these earlier days they undoubtedly had great faith in Divine help, for only this could have enabled them

to endure the hardships and overcome the dangers that surrounded them.

It is true they did something for the education of their subjects and much to improve their condition, but what they did is but a small portion of that which might have been done had more unselfish motives been employed during the long time of their dominion over the natives. They constructed some hospitals and asylums out of their own private means, and they constantly restrained the disposition of the savage to return to his primitive methods of living, and employed constant vigilance to keep them as they called it "under the sound of the bells," or within the limit of such civilizing and enlightening methods as they had thrown around them. The impartial observer can not fail to note the fact that increasing wealth corrupted and demoralized these orders. As with all others so with them, when no longer at any moment liable to be called upon to offer up their lives and surrounded by peace and plenty their virtues decayed. When gold coinage was introduced and production and exports increased, the spirit of self-sacrifice and true religion decreased in the hearts of the friars. They had a system of charges for performing funerals and other clerical acts which brought many a peso into their pockets. This system was, however, very simple, as its fundamental principle was to charge the one for whom they administered these ecclesiastical rites to the full extent of his ability to pay. The funeral charges, for instance, have been known to reach the sum of \$5,000, where the bereaved was blessed with a goodly portion of this world's goods. A reliable historian states the fact as told him by the son that he paid \$600 for the performance of the funeral rites of his deceased father. The same schedule of prices applied to the producers and merchants, and the more that was paid for performance of these ceremonies the more attention was given them by the friars, and the greater the display.

The friars were doubtless the outposts for the defense of the Spanish Government, and when their power waned the power of the Government necessarily weakened. Without the assistance of these ecclesiastical orders, and the powerful influence that they wielded, the Spanish Government could never have maintained control of the islands as long as they did without greatly increased forces. One of the strongest complaints made against the friars is that whosoever dares to displease them, either in monetary or personal matters, was sure to be denounced by them as a disturbing element, and eventually driven from his home and family and sent to some distant island, generally an unhealthy spot, there to reside at his own expense for an indefinite time. The authority which banished him was without process of law. This punishment very frequently resulted in the death of the exile, or the expenditure of everything he possessed to obtain a pardon, for such pardons were rarely obtained except by bribery.

In order to get evidence against these so-called disturbers, there is cumulative testimony to the fact that torture was employed. Many suffered flagellation at the hands of the friars, as a means of compelling them to testify against any of their friends who were accused. In justice to the friars it must be stated that among them there was often to be found men of good character who exercised their salutary watch care over their flocks. These orders have brought the natives to their present stage of civilization, but being corrupted as they were they could proceed no further. For years their influence has been

decreasing and its overthrow was only a question of time. In later years a larger intellectual development has taken place. This results from the fact that the natives were no longer satisfied to continue upon old lines. They begin to aspire to new and better things; many of them aspire to nationality and are ready for lessons in good government.

While these orders lost ground with the natives and with many Spaniards, their influence still preponderated as owners of vast estates, possessors of fabulous riches, armed with spiritual authority, in possession of the heart secrets of every family, holding under their thumb the final courts of justice, controlling the local government with authority superior to that of the civil law, able to produce the downfall of all their enemies from the corrupt Government Senate in Madrid. These giant landholders, often jealous of each other, yet never failing to stand shoulder to shoulder against any foe, constituted a barrier to all real development and progress under the most enlightened civilization. As civilization advances they are destined to disappear like other mediæval institutions, which, having served their purpose in the development of the race, are now out of sympathy with modern progress.

A writer who is disposed to be perfectly fair in his estimation of the character and work of the friars makes this remark:

As regards piety, Malays, whether heathen, Mahommedan, or Christian, take their religion lightly, and we must not expect too much. I dare say they are pious enough for the country and the climate.

And this he gives as an excuse for the failure of the friars to maintain a purer life and more unselfish character, because they were surrounded by a race of people not susceptible to the highest religious advancement, and thus surrounding the European with a lower grade of piety and greater temptations than he would meet with in his homeland. But we believe that the statement that the Filipino is not capable of high mental and spiritual development will not be found to be true when surrounded by the just, humane, and liberal form of government such as exists in America.

AS A SOLDIER.

The following statements are gleaned from the records of the Filipino as a soldier previous to the war with the Americans. His admiration for bravery and perilous boldness is only equaled by his contempt for cowardice, and this is really the secret for the native disdain for the Chinese race. Under good European officers they are said to make excellent soldiers, but if their leader fall they become at once demoralized. It is doubtless true that they delight in pillage, destruction, and bloodshed, and when once they get their enemy in their power there is no limit to their savage cruelty. As their regard for order of any kind is not very great, they often show a repugnancy for military discipline. Some years ago a body of the Philippine troops was sent to assist the French in Tonquin, where they rendered very valuable service. Indeed, some of the officers are of the opinion that they did more to quell the rising of the Tonquinese than the French troops themselves.

The Tagals are said to make the best soldiers, and are quick to learn the use of arms. They can march barefoot a long distance and have great power of endurance. They excel as mountain climbers, and are not to be surpassed in wading through mud, and if well led they will

advance regardless of danger. When once engaged they become frenzied and bloodthirsty. Apart from all that may be said commending them as soldiers, if they become conscious of the superiority of an enemy it is quite difficult to get them to take a stand. When once they gained confidence in themselves, and found that they were a match for the Spanish, they fought bravely and endured hardships of all kinds as good soldiers. They have little idea of organized warfare, and for this reason it becomes necessary to put them in the hands of European officers. The "guardia civil," or native police, did efficient service under Spanish administration; were very watchful and not afraid to shoot in time of riot. The Visaya as a soldier can scarcely be considered much inferior to the Tagal, but on certain occasions is more desperate and less restrained by anything like the regulations of civilized warfare, yet, like the Tagal, has not shown himself regardless of the rights of a prisoner of war.

True to their Malay instincts, all tribes of the Philippine people can not resist the desire to mutilate the bodies of their fallen enemies. From the beginning of their conflict with the Americans they have shown their inability to stand against a determined charge, even though well intrenched; their trenches, however, not having head logs, except at some places in southern Luzon, did not prove of much advantage, serving rather to concentrate the fire of the Americans, so that the intrenched Filipino became afraid to expose his head long enough to take sight, which proved the saving of the life of many an American soldier, as they fearlessly stormed the trenches at first sight of them, scarcely ever pausing until they were reached and the enemy on the run. This method of warfare was so different from that of the Spanish, to which the Filipino was accustomed, that from the very first they became panic-stricken by the consciousness that they were facing a superior enemy. No one will doubt that they are best adapted to guerrilla warfare, but even in this they are not quick to take advantage of the first fire from ambush and advance upon their enemies before they can form for resistance.

AS SAILORS.

As sailors they are unsurpassed in the East. They navigate their schooners with much skill, even though their rigging and outfit are seldom kept in good repair, unless superintended by European officers. The Tagals surpass the other tribes as sailors. Most of the British and foreign steamers carry four Manila men as quartermasters. They are considered most skillful as helmsmen. They are good at mechanics and excel at anything they undertake. They build from the excellent hard wood of the country, schooners, cascos, and bancos, used for the shallow water for inland navigation. The vessels keep the cargoes dry in the rainy season. They also make the most excellent canoes and paddle them with remarkable dexterity. They are great fishermen, and Manila Bay, with an area of 700 square miles, furnishes an ample surface of water for the exercise of the various and ingenious methods they employ for catching fish. The coast of these numerous islands, together with the innumerable rivers and streamlets, makes the whole archipelago one vast fishing ground. Many of the fish are of a remarkably good quality. Crabs, lobsters, and shellfish abound, not only to furnish food for those who make their home on the waters, but are car-

ried long distances inland. The Filipino is unsurpassed as a swimmer and diver. One writer says: "I have found them quite able to dive down to the keel of a large ship and report whether any damage has been done. When a sheet of copper has been torn off they have nailed on a new sheet, getting in two or three nails every time they went down." The boys and girls of the southern islands are as expert divers as can be found anywhere. They scarcely ever miss getting a coin that is thrown into the sea for them.

AS A CITIZEN, OR HIS IDEAS ABOUT GOVERNMENT.

When the Spanish first came to the people of the Philippines, like all other uncivilized tribes, they had no ideas of citizenship or government other than certain rules established by the headmen, or chiefs of tribes. Government is the inevitable result of progress in civilization which develops a consciousness of man's relation to his fellowmen. Therefore, the form of government depends upon the character of the progress made toward civilization. The type of civilization, emphatically Spanish in the Philippine Islands, is not, by the most enlightened and progressive nations, considered the best, or, in many respects, even fairly good. The progress of the native in citizenship must be judged by the character of the instruction he has received, and the opportunities for a free and universal development of his innate faculties. Therefore, the progress made toward citizenship or self-government is not what it might have been under the tutelage of a just and humane government, but what injustice and a hampering of the free exercise of man's best powers has made it. It is safe to say that under right teaching the people of the Philippines would have been, in regard to citizenship and all that pertains to racial development, a century in advance of what they are.

The government being taken out of the hands of the natives, all that was left for them was to peacefully submit to the government as administered by the Spanish. The early missionaries from Mexico—who were in the main much more sincere and spiritually inclined than those who by their avarice and oppression quickened the downfall of Spanish dominion—taught the natives many things that were of the greatest benefit, both in religion and the practical affairs of life, such as the cultivation and preparation of food products, the art of weaving, and those things necessary to an advance toward the fundamental principles of citizenship. It was from the early missionary that they learned the art of living, of being more comfortable in their houses and out of them, of making bricks and tiles, and of building and adorning churches; in fact, they at first stood between them and the exacting Government, and were often the only providence of which they were aware.

From the first the Spanish were very jealous of other Europeans, for fear they might form colonies. As an illustration of this, an Englishman invested in a cocoanut grove not far from Manila. In a short time he was ruined by taxes and exactions on the score that he was not a native. The real reason was, however, that he would draw around him an English colony. This shows that the Spanish determined to be the sole instructors of the natives in any advance toward citizenship, and the responsibility for progress, or rather lack of progress, rests entirely with them. Law suits were constantly going

on between the Government and those to whom they had given lands on condition that they cultivate them. These regulations were so impossible that they were inevitably broken, and when a bad law was enacted no one ever thought of changing it, as the colonizing power acted on the principle that what was good enough for one's grandfather is quite good enough for him. Intercourse of one nation with another through commerce is a mighty factor toward advance along lines of better citizenship, but here, too, we find the policy of Spain to be very narrow.

Their idea of commerce was that it should be confined to the interests of one nation. They cramped and crowded them in their natural growth, and so checked their development that they lost the benefits they might have received from a more liberal policy. Of all nations, Spain pursued this narrow-minded policy most rigidly. She cramped her colonies, not only in commerce, but in everything else. A native historian says, "Foreign trade was so sternly prohibited that an alien merchant was put to death who ventured into one of her ports. Her colonies were her cows; no one could milk them but herself; but she milked them so dry as to starve them of their natural yield." We might add that this policy was so constantly adhered to that the administration of affairs was as illiberal in the nineteenth as in the eighteenth century. These facts show us how to account for the little progress made by the natives in the knowledge of citizenship through such a long period of time. History attests that at least for the first two centuries of Spanish rule the subjugation of the natives and their acquiescence in the new order of things were obtained more by the influence of the priests than by the State, so the first impressions upon the mind of the native about government was that it was ecclesiastical, and that the church and the civil power were one and the same thing.

The native's first idea of government was that brought by the soldiers of Castile, that he must be a subject of the King of Spain and a member of the established church, and this was as much as he was expected to know up to the time of the overthrow of the Spanish dominion. But even with such a poor schoolmaster and such hampering environments the poor Filipino made progress beyond the desire of his oppressive rulers. The consciousness of better possibilities was born within his soul, and he pressed painfully upward till his fetters were broken in the outburst of insurrection against a mighty system of injustice that was enslaving and crushing the higher qualities of manhood. After the time of the first conquest of the people their rule for a long period was intrusted to the military power, to naval officers, magistrates, the supreme court, and ecclesiastics at the head of the Government. The Philippines in 1569 were considered too far away to be made an independent colony, and were therefore, for governmental purposes, made dependent territory upon the Mexican colony, through which they were reached and controlled according to the following method: They were from the first day of conquest required to pay in taxes and tribute to the royal treasury.

All this belonged to the Crown, but part of it was allowed for the government of the colony, the officials taking care to grant themselves a liberal allowance. For many years the taxes were paid to the Royal Government in produce, and later on their colonial produce was

exchanged for other products, such as silks and other woven goods obtained by trading with the Chinese and collected in the royal store at Manila. Every year a state galleon left this port for Mexico, bearing the Chinese goods as a Philippine tribute. One can readily see that a native's first lessons in what constitutes government was something to which he must surrender himself and pay tax and tribute. For two centuries the patient native sent his hard-earned tribute to Mexico as payment for the privilege of being robbed and scarcely anything given in return for his personal comfort and happiness. In 1811 the rebellion in Mexico put an end to this cinch. Is it to be wondered at that we to-day find the Filipino suspicious of those who come over the sea for the purpose of ruling him? Under such circumstances is it to be expected that the Filipino would either know much about government or have much admiration for its restraints? In later years the custom was to appoint a lieutenant-general as governor, with local rank of captain-general during his three years' term of office. Gradually the colony was divided and subdivided into military districts and provinces.

These districts were rented out to persons called "encomendarios." These persons exercised little scruple in their rigorous exactions from the native. Some of these acquired great wealth during their term of holding, while others being too severe became the victims of the revenge of those whom they had abused. In this way the natives received further instruction as to the meaning of government. These "encomendarios" had to be men of courage to go into the interior for such purposes, to perform the office of warrior, civil engineer—to open communication from district to district—administrators, judges; in fact, all that represented social order. The office was often given to Spaniards for high service rendered, but later on favoritism and purchase money secured the office; and the officeholders were expected to get rich in the manner most convenient to themselves, regardless of honesty and fair administration of affairs. In course of time these officers were superseded by judicial governors, called *alcaldes*, with a salary of not less than \$3,000 a year in gold, with the right to trade, which meant a great increase of receipts over and above the salary. This right was sometimes sold with the office and at other times included in the emoluments.

To show the robbery inflicted upon the natives under the name of government, these *alcaldes* paid five-sixths of their salary for the right of trading. To this taxes must be added, and yet there were to be found brigadiers who were willing to relinquish a salary of \$3,000 per annum to accept the office of *alcalde*, with the right of trading. Government, so called, continued to be administered in this way, the *alcaldes* taking everything in their own hands, allowing no competition, and arbitrarily fixing their own purchasing prices, while they sold at current rates. Often for want of specie the native had to pay tribute in produce, which was received into the royal granaries at a ruinously low rate, and accounted for to the State at its real value. It must not be forgotten that through all these transactions the native, not permitted to take part in the government himself, could stand aside and observe how affairs were transacted. Is it any wonder that he became more and more suspicious, and was finally led to revolt? To become an *alcalde* the law declared that a man must be a Spaniard, 30 years of

age. No training or knowledge was necessary—all persons were accounted fit. In 1810 Thomas Cousin wrote:

It is quite a common thing to see a barber, or a Government lackey, a sailor, or deserter suddenly transformed into an alcalde, administrator and captain of the forces of a populous province, without any counselor but his rude understanding, or any guide but his passions.

Many of these rulers were despotical, disposing of the labor and chattels of the natives without remuneration, and often for their own selfish purposes. If the native was not quick to answer his demands he invoked the King's name, which did not fail to awe him into obedience, because he regarded the King as though he were some supernatural being. Is it strange that after centuries of such misrule the Filipino lost respect for the paleface, and was kept in subjection not by esteem but by fear? Not until 1884 was this oppressive system revoked by royal decree, prohibiting governors to trade under pain of removal from office. Queen Maria Christina introduced by decree, in 1886, a great reform. Eighteen civil governorships were created; the archipelago, including Sulu, was divided into 19 civil provincial governments, 4 military general divisions, 43 military provincial districts, 4 provincial governments under naval officers, forming a total of 70 divisions and subdivisions. The governor-general received a salary of \$40,000, and the total cost of the general government of the islands was \$500,677.96. Although this reform brought a much better state of things, still it left the native no choice but to submit to the existing forms of government, without any right whatever to participate in the making of the laws by which he was to be governed. The Filipino got his idea of government from the way it was administered by the civil governor of his province.

CHARACTERISTIC TRAITS OF THE TAGALO.

While the Tagalos are the principal race constituting the domesticated natives, and have been described as such, we desire to give in addition some distinguishing racial characteristics. They are the most important race in the archipelago, spread over central Luzon and southward as far as the coast of Mindora, and number about one and a half million souls. They are clean and neat in their persons and clothing, and are erect and graceful in carriage. One writer says of them: "They are the best of all the people of the islands, more truly polite and friendly. The men as well as the women go more clothed than others." Before converted to Christianity they worshiped idols, which they called Tao-tao and Lichac. The oldest writers speak in praise of the cleverness of the children, and of the readiness with which they learn to read, write, sing, play, and dance. A record is left that at the time of the conquest they wrote their language in Arabic characters. Most of them, both men and women, can read and write. Equality of the sexes distinguishes them from other tribes. Those in and around Manila are a degeneration of the race, from foreign admixture. When mixed with other races the Tagal characteristics strongly predominate.

Three centuries and over of Spanish subjugation have not been sufficient to materially change their racial characteristics. Wallace gives them place as the fourth great tribe of the Malay race. The Tagalo possesses great self-respect, and in his behavior is quiet and decorous. He treats others with politeness and expects it for himself. Judging

of industry as one must judge of it in the Tropics, he may be said to be reasonably industrious, and often works very hard, especially as a casco poleman against the swift current of the Pasig. The wife exerts great influence in the family, especially in trading and in bargain making; indeed, she may often be called the real head of the house. The men are very fond of every form of gambling, especially betting on fighting cocks and race horses. They treat their children with great forbearance, and manifest great desire to give them a good education. Parental authority continues during the entire life of the parent. Mr. Sawyer states that he has seen a man of 50 years come as respectfully as a child to kiss the hand of his aged parent at the sounding of the vesper bell. Children in return show great respect to both parents, coming to them morning and evening to kiss their hands.

But for their flat noses they might be called quite good looking; still their clear brown skin and symmetrical figure, with small hands and feet, make them much to be admired. Palgrave justly says of them:

Nowhere are family bonds closer drawn, family affection more enduring than among the Malay races. His family is a pleasing sight, much subordination and little restraint, unison in gradation, liberty, not license, orderly children, respected parents, women subject but not suppressed, men ruling but not despotic, reverence with kindness, obedience in affection—there form a lovable picture, nor by any means a rare one in the villages of the Eastern isles.

It might be well to remark that this is an ideal picture and one only too rarely found among English speaking people. The children before attaining the age of puberty are not especially good looking, but are early trained in good manners. They greatly delight in bathing, the water usually averaging a temperature of 83° F. Both sexes and all ages mix indiscriminately in the bath, the adult decently clad, and all behaving themselves with decorum. Nearly every one learns to swim. The young girls, however, seem to get the most pleasure out of it.

Three centuries of Christianity have not proved sufficient to divest the superstition of the Tagalo from attributing to each mountain or stream its peculiar spirit that must not be offended. The women can scarcely stand the tight lacing practiced by their European sisters. The midwives are not overly careful, and childbirth is regarded as a very critical period, when the house must be closed, and the men on guard with bolos and clubs to fight off the evil spirits that are supposed to come in great numbers at such a time. They use the "antin-antin," or amulet, to render them invulnerable from bullets. There is also much superstition connected with the wearing of the scapulari furnished by the priests and blessed at the shrine of Autipolo during the month of May. Circumcision is practiced by the Tagal only as a hygienic measure.

Among the Tagals courtship is well drawn out. The "catipado," or desiring-to-be bridegroom, is allowed to assist the girl of his choice in her allotted work, which is husking the rice for the use of the household. This is done in the cool of the day out of doors. A wooden mortar and long heavy pestle is used. It is a well-recognized opportunity for the lover to assist and entertain his sweetheart. "Very pretty do the village maidens look as, lightly clothed in almost diaphanous garments, they stand beside mortars plying the pestle, alternately rising on tiptoe, stretching the lithe figure to its full height and reach, then bending swiftly to give force to the blow. No attitude could display to more advantage the symmetry of form which is the Tagal maiden's heritage, and few sights are more pleasing than

groups of these tawny maidens husking paddy midst chat and laughter, while a tropical moon pours its effulgence upon their glistening tresses and rounded arms."

Hospitality is a leading characteristic of the Tagal, and any observing well-behaved traveler will testify to his kindness and liberality. They are apt as machinists, and a fair number of engine fitters, turners, smiths, and boiler makers can be found. Under Spanish administration all the engine drivers and firemen were Tagals. There can be found in and around Manila a large number of carpenters, quarrymen, stone masons, and some bricklayers. As early as the time of the landing of Legaspi he found both cannon and cannon foundries. They make their own fireworks and gunpowder. They excel as carriage makers and have many shops on the roads leading out of Manila toward Malabon. Two-wheeled vehicles, called quilez and carromatos, are manufactured in great quantities. They also show talent in sculpture and painting, also great proficiency in carving. They are skillful in hunting and fishing. They make quite good agriculturists, and prepare their rice paddies with great care, and when the time of planting comes the whole population, men, women, and children, turn out to plant the rice, stalk by stalk, in the soft mud. It is a most beautiful sight to look over the broad valleys in time of the rice harvest and see fields swarming with Tagals, all busy at work. The bright colors worn by the women look especially attractive.

The labor of planting the great rice fields is most exhausting, since it must be done in stooping posture, either under the burning sun reflected from the muddy water or under a mighty downpour of rain. Looking over the paddy fields in the month of October, it seems incredible that every blade was planted by hand, and yet these people are called lazy.

A writer who knows whereof he speaks gives this testimony concerning the musical talent of the Tagal: "Perhaps the most remarkable talent possessed by the Tagal is his gift for instrumental music. Each parish has its brass band, supplied with European instruments, the musicians generally wearing a quasi military uniform. If the village is a rich one, there is usually a string band as well. They play excellently, as do the military bands. Each infantry battalion had its band, whilst that of the peninsular artillery, of 90 performers, under a bandmaster holding the rank of lieutenant, was one of the finest bands I have ever heard. There are few countries where more music could be had gratis than in the Philippines, and for private dances these bands could be hired for very moderate rates.

It would be unfair, however, to think that this talent is to be found only among the Tagalos. It belongs in a greater or less degree to the people of the entire archipelago. At the town of Laog, northern Luzon, at a Washington Birthday celebration, February, 1900, there were 13 bands in the procession, which consisted of 5,000 natives; the largest band consisted of 47 pieces. Beautiful American flags made by the natives were carried in the procession, and the whole celebration closed by expressions of loyalty to the Americans and a dinner consisting of 17 courses tendered to the officers of our Army. The Tagals show great skill in irrigation to supply their rice paddy and to raise the "sacate" or grass upon which their ponies subsist, which must be raised under water. They manifest little efficiency in making agricultural implements, but show skill and industry in using what

they possess, especially in the cultivation of the mango tree, sugar cane, and "buyo," or piper betel, which is a climbing plant and grows on poles like hops.

They are by no means void of knowledge of natural history, such as enables them to understand the habits of game, to give names for animals and birds, insects, and reptiles, and to describe in detail their habits. As hunters they are good marksmen. If sent out with two cartridges they usually come back with two deer or pigs, or a lengthy apology for wasting the cartridge and how it happened. They drive the deer in nets arranged in an acute angle, and then spear them, throwing their weapons with great accuracy. The Tagalos, though not as industrious as the Ilocanos, yet are very faithful and efficient house servants, though not as good buyers and cooks as the Chinos. As clerks and draftsmen they are reasonably skillful. Usually they write a beautiful hand, and some of them can do splendid work in headings and ornamental title-pages. Mr. Frederic H. Sawyer, in his book entitled *The Inhabitants of the Philippines*, says:

When doing business with the Tagals I found that the older men could be trusted. If I gave them credit, which was often the case, for one or two years I could depend upon the money being paid when due, unless some calamity such as a flood or conflagration had rendered it impossible for them to find the cash. In such a case (which seldom happened) they would advise me beforehand, and perhaps bring a portion of the money, giving a pagaré bearing interest for the remainder, and never by any possibility denying the debt. I never made a bad debt amongst them, and gladly testify to their punctilious honesty. This idea of the sacredness of an obligation seems to prevail amongst many of the Malay races, even among the pagan savages, as I had occasion to observe when I visited the Tagbanuas in Palawan (Paragua). They certainly did not learn this from the Spaniards.

THE MORE INSTRUCTION THE LESS HONESTY.

When dealing with the younger men who had been educated in Manila, in Hong-kong, or even in Europe, I found that this idea had been eradicated from them, and that no sufficient sense of honor had been implanted in its stead.

In fact, I may say that, whilst the unlettered agriculturist, with his old-fashioned dress, and quiet, dignified manner, inspired me with the respect due to an honest and worthy man, the feeling evolved from a discussion with the younger and educated men, dressed in European clothes, who had been pupils in the Ateneo municipal or in Santo Tomas, was less favorable, and it became evident to me that, although they might be more instructed than their fathers, they were morally below them. Either their moral training had been deficient, or their natures are not improved by education. I usually preferred to do business with them on a cash basis.

To take a young native lad away from his parents, to place him in a corrupted capital like Manila, and then cram him with the intricacies of Spanish law, while there is probably not in all those who surround him one single honest and upright man he can look up to for guidance and example, is to deprive him of whatever principle of action he may once have possessed, whilst giving him no guide for his future conduct.

He acquires the European vices without the virtues, loses his native modesty and self-respect, and develops too often into a contemptible pica-pleito or pettifogger, instead of becoming an honest farmer.

They are altogether too fond of litigation, and are apt to become quite unscrupulous as to the means they employ to obtain a verdict in their favor.

Their credulity is remarkable, as evinced in the following occurrence: In 1820 cholera became epidemic. The Tagals were led to believe that it had been brought about by the foreigners, who had poisoned the water, and entered into an indiscriminate massacre, with the result that few escaped on account of the Spanish authorities being very slow to interfere, because these foreigners were mostly English,

French, and Americans. The Tagals are very fond of amusements, and chief among them the circus has the power to fetch the last dollar out of a Tagalo pocket. On feast days in large towns open-air plays, continuing for weeks in their preparation and presentation, absorb the attention of large numbers of the people. Some of the Tagal girls taking part in these plays are very pretty and richly dressed, adorned with a great amount of jewelry, and display no little talent in acting their parts. There is a tradition among the girls that anyone performing in one of these plays will be married within a year, and this makes them quite anxious to take part. A writer who has witnessed these performances speaks very highly of them, and remarks the opportunity given to the girls to display their charms gives them an incentive to help fulfill the prediction. The Tagals are very pleasure-loving and festive in their nature; the cares of life seem to rest very lightly upon them. Could their talent and taste be developed along the lines of innocent and instructive amusements it would doubtless go far toward making them cease their hostilities, while to prohibit cockfighting would most likely increase rebellious thought.

The chief amusement of the Tagal is cockfighting. I shall not describe this well-known sport, but will remark that it provides no inconsiderable revenue. The right of building and running the cockpits of each province is farmed out to Chinese or Chinese half-breeds, and no combats may take place except in these places. They are opened after mass on Sundays and feast days, and on some other days by special leave from the authorities. The love of this sport and the hope of gain is so general that the majority of the natives of Manila are breeders of gamecocks, which they tend with assiduous care, and artisans often carry their favorite birds to their work and tether them in the shade where they can keep them in view. Horse fights occasionally take place. The ponies of the Philippines, although not usually vicious to man, will fight savagely with each other and inflict severe bites. I remember a case where two ponies harnessed to a victoria began fighting and a guardia civil attempted to separate them, when one of the ponies seized him by the thigh, lifted him off his feet, and shook him as a terrier might shake a rat; the flesh of the man's thigh was torn away and the bone left bare. The dreadful wound caused his death. The occurrence took place in front of the church of Binondo in Manila. Bullfights have been an utter failure in Manila, although many attempts have been made to establish them. Flying kites is a great amusement with young and old in the early months of the year, when the northeast monsoon blows. Fights are organized; the competing kites have crescent-shaped pieces of steel attached to the tails, and the competitor who can cut the string of his opponent's kite by causing his own to swoop suddenly across it is the winner. Betting on the result is common. The Tagals are also fond of the theater, and some years ago there was a Tagal theater in Binondo where comedies in that language were played. I have also seen strolling players in the country towns. (Sawyer.)

The Tagal race possesses but little literature in its dialect, since those who have made advancement along these lines have usually used the Spanish language. In the exhibition of the Philippines at Madrid, 1887, Barranter showed 20 volumes of grammars and vocabularies of the Philippine dialects and 31 volumes of popular native poetry, besides 2 volumes of native plays. We have examples of a high order of mentality among the Tagals when they have had the opportunity for training in the higher branches. The schools of primary instruction show that the children are both eager and apt to learn. The Tagals, doubtless, under American system of education will manifest great advance, but to increase his mentality without proper regard for a proportionate increase in that which pertains to higher standard of integrity and uprightness of character would make him a very undesirable citizen. We conclude this sketch with the following:

There is much good in the Tagal, much to like and admire. Antonio de Morga, Sinibaldo de Mas, Tomas de Comyn, Paul de la Gironiere, Jagor, Bowring, Palgrave,

Foremen, Stevens, Worcester—all have some good to say of him, and with reason. But the piratical blood is strong in him yet. He requires restraint and guidance from those who have a higher standard for their actions than he has. Left to himself he would infallibly relapse into savagery. At the same time he will not be governed by brute force, and under oppression or contemptuous treatment he would abandon the plains, retire to the mountains, and lead a predatory life. Although not just himself, nor truthful, he can recognize and revere truth and justice in a master or governor. Courageous himself, only a courageous man can win his respect. He is grateful,¹ and whoever can secure his reverence and gratitude will have no trouble in leading him.

I have testified to the Tagal's excellence in many handicrafts and callings, yet I greatly doubt whether they have the mental and moral equipment for the professions. I should not like to place my affairs in the hands of a Tagal lawyer, to trust my life in the hands of a Tagal doctor, nor to purchase an estate on the faith of a Tagal surveyor's measurement.

I do not say they are all untrustworthy, nor that they can never become fit for the higher callings, but they are not fit for them now, and it will take a long time, and a completely changed system of education, before they can become fit.

What they want are examples of a high type of honor and morality that they can look up to and strive to imitate. There are such men in America. (Sawyer.)

CHARACTERISTIC TRAITS OF THE VISAYAS.

The people inhabiting the six islands lying between Luzon and Mindanao, known as the Panay, Negros, Cebu, Bohol, Leyte, Samar, and quite a number of smaller islands, are called "Visayas." They differ in many respects from their northern and southern neighbors, and have made less progress in civilization than the Tagal, are less pliable and cheerful than he, and more quiet and sullen. The cold hospitality of the Visayas, often tempered with avarice, forms a sharp contrast with his more open-hearted Tagal brother. The Visayas women care far less to get acquainted with a stranger, especially if he be a European. When such a one calls at their home they will saunter off and hide; however, if the caller be well known they are quite genial. If met by chance they are not likely to return a salutation, and they seldom indulge in a smile before strangers, have no conversation with him, and have had the advantage of no instruction beyond that in music and the lives of the saints. They impress the traveler with an insipidity of character which does not at all correspond with the air of superiority and disdain they exhibit.

It must be observed, however, that these characteristics apply to the Visayas in the interior more than in the coast towns, where they have been brought in contact with foreigners and are decidedly more genial. It must be acknowledged, however, that the Visayan is more tenacious of the customs of his forefathers and slower in taking up with new ideas and customs than the Tagalog. This is, however, not altogether a racial peculiarity, but a result of not being geographically situated so as to be brought in contact with the outside world as are their northern neighbors. This conservative trait of Visayan character finds an illustration in the following narrative: A wealthy European merchant had married a beautiful Visayan wife and taken her to a home elegantly furnished after European method. But the Visayan beauty found such surroundings uncongenial, and it was with difficulty that she could be induced to put in an appearance when European visitors were to be entertained, and would often decline to sit with them at the table, preferring to sit on the kitchen floor and eat, after the custom of her people. On the other hand, the Tagal women are very apt imitators of European customs, and often make

¹Some ridiculous person has stated in a magazine article that they have no word in Tagal equivalent to "thank you." This is not true, for the word "salamat" is the exact equivalent.

very ludicrous efforts in this direction. The same might be said of the men of the two races.

The importance of the Visayan people is destined to increase, not only on account of the great resources and fertility of the islands they inhabit, but on account of their emigration to Mindanao, where any amount of rich land awaits the coming of the husbandman. These people are found to be a great factor in the development of resources and the improvement of opportunities to be found nowhere else in the world. Owing to the nonprogressive spirit of the Spanish no census of these people has been taken since 1877, at which time they were found to number over 2,000,000, that of Panay being the largest. The Visayan islands contain fewer heathen than any other part of the Philippines. The above estimate of the population of the Visayan islands does not include the Negritos, Munaos, and Carolanos, which are wild tribes whose numbers are increased by a number of fugitives from justice and others who are inclined to a savage life and given to the love of plunder. The province of Iloilo alone is said to contain a half million people of the domesticated native type. The mountains of the Visayan islands, not being as numerous or high, do not furnish the same refuge for the wild tribes as those of northern Luzon, therefore the mountain tribes are fewer in number.

The most numerous and, after the Tagals, the most important race in the Philippines is the Visaya, formerly called Pintados or painted men, from the blue painting or tattooing which was prevalent at the time of the conquest. They form the mass of the inhabitants of the islands called Visayas and of some others.

Another branch of the Visayas, distinguished by a darker color and by a curliness of the hair, suggesting some Negrito mixture, occupies the Calamianes and Cuyos islands and the northern coasts of Paragua or Palawan as far as Bahia Honda.

In appearance the Visayas differ somewhat from the Tagals, having a greater resemblance to the Malays of Borneo and Malacca. The men wear their hair longer than the Tagals, and the women wear a patadion instead of a saya and tapis.

The patadion is a piece of cloth a yard wide and over two yards long, the ends of which are sewn together. The wearer steps into it and wraps it round the figure from the waist downward, doubling it over in front into a wide fold and tucking it in securely at the waist. The saya is a made skirt tied at the waist with a tape, and the tapis is a breadth of dark cloth, silk or satin, doubled round the waist over the saya.

In disposition they are less sociable than the Tagals, and less clean in their persons and clothing. They have a language of their own, and there are several dialects of it. The basis of their food is rice, with which they often mix maize. They flavor their food with red pepper to a greater extent than the Tagals. They are expert fishermen, and consume large quantities of fish. In smoking and chewing betel they resemble the other races of the islands. They are great gamblers, and take delight in cockfighting. They are fond of hunting, and kill numbers of wild pig and deer. They cut the flesh of the latter into thin strips and dry it in the sun, after which it will keep a long time. It is useful to take as provision on a journey, but it requires good teeth to get through it.

The Visayas build a number of canoes, paraos, barotos, and vintas,

and are very confident on the water, putting to sea in their ill-found and badly equipped craft with great assurance, and do not come to grief as often as might be expected. Their houses are constructed similarly to those of the other inhabitants of the littoral.

Ancient writers accuse the Visaya women of great sensuality and unbounded immorality, and give details of some very curious customs, which are unsuitable for general publication. However, the customs I refer to have been long obsolete among the Visayas, although still existing among some of the wilder tribes in Borneo. The Visaya women are very prolific, many having borne a dozen children, but infant mortality is high, and they rear but few of them. The men are less sober than the Tagals; they manufacture and consume large quantities of strong drink. They are not fond of the Tagals, and a Visaya regiment would not hesitate to fire upon them if ordered. In fact, the two tribes look upon each other as foreigners. When discovered by the Spaniards they were to a great extent civilized and organized in a feudal system. Tomas de Comyn formed a very favorable opinion of them. He writes: "Both men and women are well mannered and of a good disposition, of better condition and nobler behavior than those of the island of Luzon and others adjacent."

They had learned much from Arab and Bornean adventurers, especially from the former, whose superior physique, learning, and sanctity, as coming from the country of the prophet, made them acceptable suitors for the hands of the daughters of the rajas or petty kings. They had brought with them the doctrines of Islam, which had begun to make some converts before the Spanish discovery. The old Visaya religion was not unlike that of the Tagals. They called their idols *Dinatas* instead of *Anitos*. Their marriage customs were not very different from those of the Tagals.

The ancestors of the Visayas were converted to Christianity at or soon after the Spanish conquest. They have thus been Christians for over three centuries, and in constant war with the Mohammedan pirates of Mindanao and Sulu, and with the Sea Dayaks of Borneo. However, in some localities they still show a strong hankering after witchcraft, and practice secret heathen rites, notwithstanding the vigilance of the parish priests.

A friar of the order of Recollets, who had held a benefice in Bohol, assured me that they have a secret heathen organization, although every member is a professing Christian, taking the sacrament on the great feasts of the church. They hold a secret triennial meeting of their adherents, who come over from other islands to be present. The meeting is held in some lonely valley, or on some desert island, where their vessels can lie concealed, always far from any church or priest. All the Recollet could tell me about the ceremonies was that the sacrifice of pigs formed an important part of it.

The Visayas are no less credulous than the Tagals, for in Samar, during my recollection, there have been several disturbances caused by fanatics who went about in rags, and by prayers, incoherent speeches, and self-mortification acquired a great reputation for sanctity. The poor, ignorant people, deluded by these imposters, who gave themselves out to be gods, and, as such, impervious to bullets, and immortal, abandoned their homes and followed these false gods wherever they went, listening to their wild promises and expecting great miracles. They soon came into collision with the guardia civil,

and on one occasion, armed only with clubs and knives, they made a determined charge on a small party of this corps under the command of a native officer. The guardia civil formed across the road and poured several steady volleys into the advancing crowd, breaking them up and dispersing them with heavy loss and killing the false god. The native officers received the laurel-wreathed cross of San Fernando as a reward for their services.

The Visayas are taxed with great indolence, yet they are almost the only working people in districts which export a great quantity of produce. Leyte and Samar produce a good many bales of excellent hemp, and it should be remembered that every bale represents at least twelve days' hard work of one man in cleaning the fiber only, without counting the cultivation, conveyance to the port, pressing, baling, and shipping.

To estimate the labor performed by the Visaya people (for many writers have declared them extremely lazy) it must be remembered that they cultivate nearly all the large amount of food products that they consume and make all their own agricultural implements. Besides this, Iloilo exports millions of dollars worth of cotton, silk, and other woven goods made by the Visayan women on their hand looms. The women in Antique Province weave the finest peña silk. It is such a beautiful transparent texture of the utmost delicacy that the women when weaving it have to keep their doors and windows closed, lest a draft of wind would break or disarrange the delicate filaments. The exports of woven goods from other parts of the Visayas is very large, and in addition to this the women weave nearly all the material used for their own clothing and that of the men. Besides this, great numbers of mat bags for sugar and sleeping mats are woven and exported annually.

As an additional evidence of the industrious habits of the Visayans, they export annually pillows stuffed with cotton, mother-of-pearl shell, edible birds' nests, gutta-percha, gum dammar, wax, rattans, coffee, and leaf tobacco. The islands of Panay and Negros are dotted over with cane plantations. The Visayans extract oil from cocoanuts, forge excellent weapons from the iron taken from bales of Manchester goods. Taking all these points into consideration, it will be found that the Visayans are not so deplorably indolent as they have been represented. It will be understood, however, that there are degrees in the civilization of the Visayans, and, as among the Tagals and other races, considerable difference will be found existing between the dwellers in the towns and those of the outlying hamlets. The Visayans do a large amount of trade with the hill men of their islands, and it is hard to say whether the Christian Visayan or Mahammedan Malays rob these poor savages more shamefully. The Visayans are a promising race, and it is sure that when they once have a government that will not extort heavy taxes from them nor allow the native half-caste usurers to eat them up, their agriculture and industries will surprisingly increase. Those who know the Visayans best agree in saying that the American Government must look to them to provide a militia that will hold in check the piratical Moros. The fighting qualities of this race, developed by centuries of combat with the Mahammedan warriors in defense of their hearths and homes, will be found quite sufficient, if they are well armed and led, to make a defense against Moro invasions.

THE CHINESE, CHINESE MESTIZOS, IGORROTE CHINESE, AND THE
ATTEMPTED CONQUEST.

The Chinese began to trade with the Philippine Islands long before Legaspi founded Manila, in 1571. Their commercial transactions were conducted afloat, and were often boarded and pillaged by the natives till Legaspi, seeing the advantage that would accrue by developing commerce with them, punished all acts of violence against them. This gave the Chinese confidence to come ashore with their wares, and by 1588 they were established in business. While the natives in some measure adopted their customs, they were not led to adopt their religious rites; indeed, the Chinese seem to have made no effort to proselyte them. To encourage trade with the Chinese, the Spanish Government, in 1580, constructed a large market place, and, as trade extended under the persistent energy of the Chinese, another large trading house was established, called the "Parian," in Manila, and from this city trade with the Chinese penetrated the interior of the island, constantly protected and encouraged by the Spanish. One of their writers states that "without the trade and commerce of the Chinese these dominions could not have subsisted." The same writer estimates the number of Chinese in the colony in 1638 to be 33,000.

In 1686 the Spanish Government began to fear invasion by the Chinese, and a measure to restrict their coming in such great numbers was proposed, and to lodge those who were allowed to remain in easy range of the cannon in case of an uprising. In 1755 all non-Christian Chinese were to be expelled, but during the few months' notice that was given in which they were to settle up their business over 500 Chinamen were sharp enough to receive baptism as Christians in order to evade the edict. Over 1,000 more were allowed to remain, because they were studying Christianity; the rest were banished.

Mr. Foreman, in his work, *The Philippine Islands*, writing about this period, says:

Except a few Europeans and a score of Western Asiatics, the Chinese who remained were the only merchants in the archipelago. The natives had neither knowledge, tact, energy, nor desire to compete with them. They can not to this day do so successfully, and the Chinese may be considered a boon to the colony, for without them living would be far dearer, commodities and labor of all kinds more scarce, and the export and import trade much embarrassed. The Chinese are really the people who gave to the natives the first notions of trade, industry, and fruitful work. They taught them, among many other useful things, the extraction of saccharine juice from the sugar cane, the manufacture of sugar, and the working of wrought iron. They introduced into the colony the first sugar mills with vertical stone crushers and iron boiling pans.

During the last hundred and fifty years the Spanish have regarded them as an unwelcome race, and the natives despised them. Despite this opposition, in 1843 Chinese shops were allowed to be opened on the same terms as those granted to other foreigners. The fact is that the "Chino," as he is called, or Chinaman is a born trader and a hard and constant worker, while the Filipino is slow to learn that even though he has enough to supply his immediate wants he should try to accumulate more by selling his wares at a small net gain, and be willing to work without exacting pay in advance, and not demand an increase in wages or without notice quit his employer. It must, however, be said in justice to the Filipino that he has been taught to be suspicious by being treated with injustice by the Spanish authori-

ties, and so heavily oppressed that he has received little encouragement to become a good laborer. However, under American rule, the Filipino is showing signs of great improvement along these lines. The "Chino" has made frequent attempts to till the soil, but the jealousy of the natives has generally driven him to seek greater security by trading in the towns. The "Chino" of the Philippines is not self-willed, as in his own country, but trained in docility until he becomes servile unless goaded into open rebellion.

The frugality, constant activity, and commendable ambition of the Celestial clashes with the dissipation, indolence, and want of aim in the life of the native. There is absolutely no harmony of thought, purpose, or habit between the Philippine Malay native and the Mongol race, and the consequence of Chinese coolies working on coffee, sugar, or other plantations would be frequent assassinations and open affray. Moreover, a native planter could never manage, to his own satisfaction or interest, an estate worked with Chinese labor. The Chinaman is essentially of a commercial bent, and, in the Philippines at least, he prefers taking his chance as to the profits, in the bubble and risk of independent speculation, rather than calmly undertake obligations to labor at a fixed wage which affords no stimulus to his efforts. (Foreman.)

In 1603 two Chinese mandarins came to Manila as ambassadors from the Emperor to the governor-general of the Philippines. They said that they had heard of a mountain of gold near Cavite and desired to see it. In regard for their exalted station, they were carried ashore in ivory and gilded chairs. The governor assured them that there was no mountain of gold, but to convince them he would accompany them to Cavite. The mandarins soon returned, but their visit produced the greatest anxiety in Manila. The country was filled with rumors that a Chinese invasion was imminent. The hostility, both of the Spanish and natives, forced the Chinese (who had come to be only peaceful traders) to take up arms, which they did reluctantly and with tears in their eyes. Many of them committed suicide to avoid warfare. They declared their enemies to be cruel Christian despots. On the eve of St. Francis Day the Chinese were driven to beat their war gongs and thus open hostilities. There was great loss of life. The Chinese were victorious and besieged the city, but finally, on account of having no further supplies, were obliged to yield. The Spanish army was reinforced; the natives joined them in great glee that their opportunity to shed the blood of the hated Chino had come. History records that 24,000 Chinamen were slain and taken prisoners.

Tradition states that during the fight St. Francis appeared in person on the walls of the city and the victory was accorded to him. The Spanish became alarmed at this slaughter of the only wealth-producing people of the colony and dispatched an envoy to China to explain matters. To their surprise they found the viceroy at Canton little concerned about what had happened, and soon the trading junks arrived as before. Thirty-six years later the Chinese revolted against the robbery of the Spanish officials in the province of Laguna. After one year's conflict and appalling slaughter the Chinese were compelled to yield, and an edict issued that all the Chinese in the province be slain. In 1660 there was another uprising, which resulted in a great massacre. When the British invaded Manila in 1763 the Chinese seized the opportunity for revenge upon their enemies and joined the invaders, but were unable to keep up the fight, and it is estimated that at least 6,000 of them were slain by order of Simon de Anda.

In 1820 cholera became epidemic in Manila and many of the natives died. The foreigners were accused of having poisoned the drinking

water. This resulted in another dreadful massacre of Chinese, at which time the British and other foreigners also suffered death. To spite the Chinese and impose new difficulties, the authorities ordered that their trade books be kept in the Spanish language. The British bankers and merchants sell, on credit, the most goods to the Chinese. Usually only a part of these debts are paid, but years of trade with the Chinese enable them to make up the loss.

The Chinese had secret societies for their mutual protection, and it is a well ascertained fact that they had to pay the Spanish authorities very dearly for the privilege of living at peace. These peace offerings were of considerable value, and were levied on the Chinese traders secretly by the headmen of their societies. For several years following 1880 the governor-general and other high functionaries received Chinese hospitality and accepted gifts from them. Many Chinese adopted Christianity to improve their social standing, enlarge their opportunities for trade, and enable them to contract marriages with the native women. Mr. Foreman, in his book, *The Philippine Islands*, gives the following statement as to the number of Chinese in the archipelago:

There appears to be no perfectly reliable data respecting the number of Chinese residents in the archipelago. In 1886 the statistics differed largely. One statistician published that there was a total of 66,740 men and 194 women, of which 51,348 men and 191 women lived in Manila and suburbs, 1,154 men and 3 women in Iloilo, and 983 men in Cebu, the remainder being dispersed over the coast villages and the interior. The most competent local authorities in two provinces proved to me that the figures relating to their districts were inexact, and all other information on the subject which I have been able to procure tends to show that the number of resident Chinese was underrated. I estimate that there were 100,000 Chinese in the whole colony, of which upward of 40,000 dwelt in the capital and its environs.

The Chinese evaded the restrictive laws by entering the archipelago through the Sulu Islands, which was a free port. In Manila and in several towns where Chinese residents were numerous they had their own "tribunals," wherein minor affairs were managed. In course of time they acquired certain consideration in the body politic, and deputations were present, during the last few years of Spanish rule, in the popular ceremonies. The foregoing statements show what Chinese persistency has accomplished, notwithstanding the great suffering and loss of life they were compelled to endure. Under the Spanish Philippine government the strongest charge that could be brought against them was that, through their thrift, they outran the shopkeeping natives in the race of life. Even though it was one of the aims of the Tagalog revolution to exclude the Chinese, yet they were found furnishing supplies to the insurrectionists and proving invaluable as tradesmen, penetrating far into the interior. As the traders of the Orient, they are found among the Moros. Until the Filipino is educated as a tradesman it will be very difficult to do without the "Chino" in the Philippines. Certainly, with an enlargement of trade under American occupation, great inconvenience will be experienced in applying the same immigration laws now existing upon the Continent.

Apart from the jealousies that are certain to arise when one people surpasses another in the race of life, the Chinese and the Filipinos have gotten along reasonably well together. There is no doubt that the Spanish are in a great measure responsible for the enmity and slaughter between the two races. Surely there remains yet to be found a demisang that is half so promising and prepossessing a person as the Chinese mestizo.

MESTIZOS.

The mestizo, as the word implies, is an admixture of races. The Chinese mestizo is found throughout the archipelago. While the Filipino men are prejudiced against Chinamen, the women are disposed to look more favorably upon them, largely from the fact that they have more money than the natives and can, as husbands, furnish them better supplies and fewer privations.

Mr. Foreman gives the following description of the Chinese mestizo:

The Chinese half-breeds—a caste of Chinese fathers and Filipino mothers—who form about one-sixth of the Manila population, are shrewder than the natives of pure extraction. There are numbers of Spanish half-breeds fairly well educated, and just a few of them very talented. Many of them have succeeded in making pretty considerable fortunes in their negotiations as middlemen between the provincial natives and the European commercial houses. Their true social position is often an equivocal one, and the complex question has constantly to be confronted whether to regard a Spanish demisang from a native or European standpoint. Among themselves they are continually struggling to attain the respect and consideration accorded to the superior class, whilst their connections and purely native relations link them to the other side.

In this perplexing mental condition we find them on the one hand striving in vain to disown their affinity to the inferior races, and on the other hand jealous of their true-born European acquaintances. A morosity of disposition is the natural outcome. Their character generally is evasive and vacillating. They are captious, fond of litigation, and constantly seeking subterfuges. They appear always dissatisfied with their lot in life, and inclined to foster grievances against whoever may be in office over them.

Pretentious in the extreme, they are fond of pomp and paltry show, and some have, years ago, aspired to become the reformers of the colony's institutions.

The women of the Chinese mestizos are, as a general thing, quite fine looking, and are exceeded in this respect only by the Japanese mestizo, of whom there are very few to be found in the archipelago.

CHINESE MESTIZO.

Monsieur Paul de la Gironiers, in his charming book, *Vingt Ans aux Philippines*, says about the mestizo dress: "Nothing so charming, so *coquet*, so provocative as this costume, which excites to the highest point the admiration of all strangers."

He goes on to say that the women are well aware of this, and that on no account would they make a change. I will add my opinion that they are quite right, and may they ever stick to the saya, the baro, and the tapis under the Stars and Stripes; may they ever be as natural, as handsome, and as prosperous as when the writer dwelt amongst them on the banks of the Rio Grande under the paternal rule of Alcalde Mayor Don José Feced y Temprado.

The Spanish half-breeds or creoles form the influential class of the islands. They are found in all the provinces and are generally engaged in trade, the largest percentage being in Manila. They exceed the Filipino in quickness of perception, tact, and in social and intellectual qualifications. (Sawyer.)

The organic elements of the European differ widely from those of the Filipino native, and each, for its own durability, requires its own special environment. The half-breed partakes of both organisms, but has the natural environment of the one. Sometimes artificial means—the mode of life into which he is forced by his European parent—will counteract in a measure natural law, but left to himself the tendency will ever be toward an assimilation to the native. Original national characteristics disappear in an exotic climate, and in the course of generations conform to the new laws of nature to which they are exposed.

It is an ascertained fact that the increase of energy introduced into the Filipino native by blood mixture from Europe lasts only to the second generation, whilst the effect remains for several generations when there is a similarity of natural environment in the two races crossed. Hence the peculiar qualities of a Chinese half-breed are preserved in succeeding generations, whilst the Spanish half-caste has merged into the conditions of his environment.

The Spanish Government has striven in vain against natural law to counteract physical conditions by favoring mixed marriages, but nature overcomes man's law

and climatic influence forces its conditions on the half-breed. Indeed, were it not for new supplies of extraneous blood infusion, mongrel individuality of character would become indiscernible among the masses.

Treating even of Europeans, the new physical conditions and the influence of climate on their mental and physical organisms are perceptible after two or three decades of years' residence in the midtropics, in defiance of their own volition. (Foreman.)

Opinions vary as to the result of this admixture of races. A Spanish father records the following opinion:

We have now a querulous, discontented population of half-castes, who, sooner or later, will bring about a distracted state of society and occupy the whole force of the Government to stamp out the discord.

The mestizo, which can be translated mixed blood, is any cross of Malay-Spanish, Malay-Chinese, or Malay-English (of which an occasional example cropped up), and the intercrosses of the same. The Malay-Chinese unquestionably produced the best results—quick mentally, and honest commercially, in both respects fully up to the European standard, yet not so brave as the Indio, and with all of his treachery. The "mestizo-Chino" became the contractor and the great middleman in the products of the islands, and through him these passed to the foreign export merchants. With him may be classed the "mestizo-Español" and other mestizos, as well as the "hijos del país," or creoles, who, with less business capacity, and therefore honesty, yet represent the brains of the islands, and are of excellent quality. The Chinese blood injects an activity that is missing in the other mixtures and in the creoles, though I think the minds of these creoles equally as good, many creoles joining the professions.

Bear in mind that the "mestizos" have the wealth of the country, and are in sympathetic touch with the Indio, yet are thoroughly Spanish in their point of view, moral and political, lacking the Spaniard's physical bravery, yet quicker minded; these are the natural leaders, who seek for themselves both honor and profit in political independence. (Harper's Weekly.)

In relation to the Chinese there remains yet another admixture:

The Igorrote Chinese are supposed to be the descendants of the Chinese who fled to the hills on the departure of the Corsaid Li-ma-hong from Pangasinan Province in 1574. Their intermarriage with the Igorrote tribe has generated a species of people quite unique in their character. Their habits are much the same as those of the pure Igorrotes, but with this fierce nature is blended the cunning and astuteness of the Mongol, and though their intelligence may be often misapplied, yet it is superior to that of the pure Igorrote. In the province of Pangasinan there are a number of natives of Chinese descent included in the domesticated population, and their origin is evidently due to the circumstances described.

ATTEMPTED CONQUEST BY THE CHINESE.

After the death of General Legaspi, the royal treasurer, Guido de Lavezares, was put in charge of the colony in accordance with sealed instructions from the supreme court of Mexico, and it was during his administration that the Chinese attempted the conquest of the islands under command of Li Ma Hong. The Spanish, although they had but recently gotten possession of the country by virtue of might against right, called him a pirate, which he had been along his own coasts, and for this cause being driven away, he was led to attempt the conquest of the Philippines. The visions of wealth and empire that had influenced the Spanish awakened the ambition of this Chinese adventurer. He captured a Chinese trading junk returning from Manila and compelled them to pilot his fleet toward the capital of Luzon. Mr. Foreman gives this description of the attacking party:

His fleet consisted of 62 war ships or armed junks, well found, having on board 2,000 sailors, 2,000 soldiers, 1,500 women, a number of artisans, and all that could be conveniently carried with which to gain and organize his new kingdom. On its way the squadron cast anchor off the province of Ilocos Sur, where a few troops were sent ashore to get provisions. Whilst returning to the junks they sacked the village

and set fire to the huts. The news of this outrage was hastily communicated to Juan Salcedo, who had been pacifying the northern provinces since July, 1572, and was at the time in villa Fernandina (now called Vigan). Li-ma-hong continued his course until calms compelled his ships to anchor in the roads of Cacaoan (Ilocos coast), where a few Spanish soldiers were stationed under the orders of Juan Salcedo, who still was in the immediate town of Vigan. Under his direction, preparations were made to prevent the enemy entering the river, but such was not Li-ma-hong's intention. He again set sail; whilst Salcedo, naturally supposing his course would be toward Manila, also started at the same time for the capital with all the fighting men he could collect, leaving only 30 men to garrison Vigan and protect the state interests there.

November 29, 1574, Li-ma-hong reached Manila and sent his Japanese lieutenant with 600 armed men to demand surrender of the city. The Spanish, having heard that the Chinese were at Malate, could not credit the report, and made no resistance till the Chinese were within the gates of the city. A bloody hand-to-hand conflict followed, after which the Chinese general withdrew his troops for rest. In the meantime the Spanish reinforcements arrived from Vigan. On December 3 the attack was renewed; 1,500 chosen men of the Chinese army were disembarked with orders to take the city or die in the attempt. Another hand-to-hand conflict ensued, which for a while seemed doubtful, both parties fighting like lions. The Spanish finally gained the day. The Chinese leader, Sioco, was killed and his forces slaughtered, except a small number that escaped to their junks. With these Li-ma-hong landed at the mouth of the Agno River, in the province of Pangasinan. The natives, having but little choice between two masters, gave him welcome. Only a few months passed when the Spanish forces arrived and dislodged him. A number of Chinese, being left on shore, fled for their lives to the mountains, and it is supposed that from these fugitives descended the race of people still known in the province of Pangasinan as Chinese Igorrotes.

THE MOROS.

At the time of the Spanish conquest of the Philippines (1570) two chiefs of Borneo, who were brothers, quarreled about their possessions, and one of them had to flee. He was followed by his partisans to Basilan, which lies to the south of Zamboanga, on the island of Mindanao. After this method we have the supposed origin of the "Moros," descended from the Mussulmen of Borneo. They were a merciless, warlike, piratical people, brave themselves and almost worshipping bravery in others. This chief, whose name was Tindig, was followed by his cousin Adasaolan, whom Tindig left in possession of Basilan, and sailed for Sulu, where he easily conquered the island. About this time the Spanish, who had pacified the chief of the north coast of Mindanao, induced Tindig to acknowledge the suzerainty of their king. Adasaolan married the daughter of the King of Mindanao, who was a Mohammedan prince, Islamism having been carried there, as it is supposed, by Arab missionaries. Adasaolan's ambition increased with his possessions, and, depending upon the promised support of his father-in-law, he invaded Sulu, attacked his cousin, and attempted his murder, but was defeated. Tindig's fortified dwellings were besieged in vain. The posts supporting the upper story being greased with oil, an entrance could not be effected. Tindig then went to Manila to solicit aid from the Spanish, who gave him two armed boats to support him.

On his return his subjects rallied around him, but before the boats could come to his rescue (he having landed in advance of them) Adasaolan and his party fell upon him and completely routed his forces. Tindig died, bravely fighting to the last moment. However, Rajah Bongso, and not Adasaolan, succeeded Tindig. Adasaolan had, however, with the aid of friends from Borneo and Mindanao, introduced Mohammedanism into Sulu, which has since become the Mecca of the Philippines. The story of the fierce struggle between Malay Mussulman and Spanish Catholic is exceedingly interesting, and in kind is not unlike the more celebrated conflict between Christian and Mohammedan in the time of Ferdinand and Isabella. It is a record of mutual advance and defeat, but not of reconciliation and conversion.

In 1596 the Spaniards sent an expedition to Mindanao, but were repulsed. Their ravages and constant desire for conquest embittered the Mohammedans, who, retaliating, began to fit out expeditions against their Christian enemies; like birds of prey they hovered round the bays with their prahus, penetrating every inlet. These pirates soon became the terror of the Spanish coasts, and were as brave as they were merciless. For three centuries they preyed upon Spanish merchantmen, pillaged the northern towns and villages, massacring the old and helpless, leading thousands of Christian women into concubinage, and tens of thousands of able-bodied men into slavery. Myriads were thus murdered, and incalculable damage done, all because of the continued attempts of the Spaniards to win their southern neighbors to their own faith.

In 1750 the Sultan Mahamed Alimudin, having been deposed by his brother, Prince Batilan, visited Manila. He was lavishly entertained by the priest-governor, who was unceasing in his efforts to persuade him to renounce Mohammedanism. The Sultan at last yielded, and was baptized. He was christened Ferdinand I of Sulu. The rank of a Spanish lieutenant-general was also accorded him.

All this was done with great pomp and ceremony. Te deums were sung in all the churches; glittering processions marched daily through the streets; comedies were acted on the streets for the benefit of the populace, who shared in the general rejoicing. Bullfights and other equally delightful and harmless recreations were also the order of the day—all given at the expense of the church, which regarded the conversion of the head of the hated Mussulmans as an event of no ordinary importance.

THE SULTAN'S STATE.

The Sultan lived in great state. He had a retinue of 60 persons and was accompanied by many of the princes of the blood. All lived on the generous bounty of Spain.

Measures were now apparently begun to restore the deposed monarch to his throne. But the Spaniards pretended to discover that the Sultan harbored designs against them and that he possessed a secret preference for the Mussulman faith. For this crime, he with all his relatives and retainers, 160 in number, was cast into prison, where he was confined several years.

A decree of extermination was then declared against the Mohammedans. A fleet of ships carrying 2,000 men at once proceeded to Sulu, which the natives defended most ably. The Spanish campaign proved a dismal failure, and awful were the reprisals of the infuriated Mussulmans.

In 1755 most of the Sultan's suite was sent back to Sulu, though the Sultan himself was still kept in close confinement.

The wily Mohammedan again professed Christianity, but, though the Sultan was henceforth treated with greater leniency, he was not released; he remained captive in Manila until the occupation of the British, in 1763, who restored him to his throne in Sulu.

As might be expected, Mohammed lost no opportunity to avenge the insults that his hereditary enemies had for so many years been heaping upon him; accordingly, he led several incursions against them.

I have not space here to recount the various expeditions of the Spaniards against their southern neighbors. I shall mention three of the more prominent ones in recent years.

In 1851, Sulu Town, the capital of Sulu, was attacked and razed by the Spaniards. Their advantage, however, proved but temporary. The Mohammedans now changed their capital to Maybun, on the south coast, which is far less accessible.

In 1860 Governor-General Norzagary led another expedition against the Mohammedans. This also met with some success; but none of it was decisive. On account of the persistent renewals of the hated Sulu piracy in 1876, another expedition, under Vice-Admiral Malcampo, pierced the interior of Sulu, where he was ambushed and attacked by a body of juramentados—formidable fanatics, armed with javelins and the deadly kris. He returned to Manila, having sustained great loss. (Lala.)

The alliance between the rulers of Sulu and Mindanao gave great impetus to piracy, which now spread over the whole of the Philippine Archipelago, and was carried on by organized fleets carrying weapons almost equal to those of the Spaniards. For over two centuries there was almost constant pillage and bloodshed. The Mussulman war junks ravaged every coast of the colony, even penetrating the bay of Manila as late as the eighteenth century. There are persons yet living who were led captive by the Mussulmans. These ravages cost the Spanish millions of dollars and thousands of lives to even hold them in check. Many stone watchtowers were built for defense and are yet to be seen on the coasts of the southern islands. Villages were sacked, churches were looted, trade interrupted, and the colony at places was so impoverished that they could not pay their taxes. The natives were driven into the interior; but this had the good result to lead to the cultivation of the interior of the island. Zamboanga was fortified and became the Spanish headquarters in the south. In 1860, under Governor-General Norzaganay, 18 steam gunboats were sent out, which put an end to piracy and gave repose to the colony.

THE JURAMENTADOS.

Ramon Reyes Lala gives the following description of these dreaded warriors:

These Juramentados are Mohammedans, who, having taken an inviolable oath to shed the blood of the hated Christians and having absolutely no fear of death, are as dangerous as they are fanatical.

By the laws of Sulu the bankrupt debtor is the slave of his creditor, and not only he but likewise his wife and children, whom he can free only by the sacrifice of his life—by enrolling himself in the ranks of the Juramentados, who combine the performance of a religious duty with the patriotic pleasure of killing their Christian enemy. The panditas, or priests, encourage him in this resolve until he is brought to a very frenzy of enthusiasm. In their meetings the priests sing to these sworn assassins impassioned chants that hold out the most entrancing visions of the joys of paradise, perpetual happiness, and the honeyed kisses and rapturous embraces of beautiful houri. Similar to the Druids of old, they too stand like avenging deities in the religious gloom of the forests and incite these fanatics to the destruction of their enemies. They promise eternal reward, holding up to their excited imaginations delightful pictures of sensual enjoyment.

Thus lashed into a fury of madness the Juramentado becomes more beast than human and is forever lustful for murder. He oils his supple limbs and rushes ferociously into the conflict. Nothing can stay him. He knows that he is going to certain death—that is but the door to paradise. In his excitement he feels no pain, and, though severely wounded, he will continue his furious onset until killed. Hence he cares not how many oppose him; the more the better; he will probably succeed in doing greater execution.

A distinguished French scientist, Dr. Montano, gives a vivid description of the entry of 11 juramentados into the village of Tianzgi. Divided into three or four bands they secretly entered the town by concealing themselves with their kris in loads of fodder that they pretended to have for sale. After stabbing the guards they rushed up the street, striking at all they met.

The soldiers in the garrison, hearing the cry "Los juramentados," seized their guns and advanced to meet them.

The mad Mohammedans rushed blindly on them, cutting and slashing right and left. Again and again, though shot and shattered by the hail of bullets, they rose and flung themselves upon their enemies. One of them, though transfixed by a

bayonet, remained erect, struggling fiercely to reach the soldier that had impaled him. Nor would he cease his efforts until another soldier had blown his brains out with a pistol. Before all of the juramentados could be killed they had hacked 15 soldiers to pieces, besides wounding many others.

And what wounds (says Dr. Montano); the head of one soldier is cut off as clean as if it had been done with a razor; another soldier is almost cut in two. The first of the wounded to come under my hand was a soldier of the Third Regiment, who was mounting guard at the gate through which some of the assassins entered. His left arm was fractured in three places; his shoulder and breast was literally cut up like mince-meat. Amputation appeared to be the only chance for him, but in that lacerated flesh there was no longer a spot from which could be cut a shred.

The Moros, notwithstanding the fact that the Spanish were supplied with the more effective means of modern warfare, proved themselves the bravest and most persistent warriors. Expedition after expedition was sent against them, and many treaties were made only to be broken. In 1851 the Sultan, who had his residence and court at Sulu (now Jolo), refused to check the ravages of pirates against Spanish subjects. Governor-General Urbiztondo undertook to redress his nation's wrongs by force. The Spanish flag was hoisted in several places. Sulu town was shelled by gunboats, captured, and held by the invaders; the Sultan fled to Maybun, to which place he moved his court, and continued to send his Moslems against the Spanish garrisons and massacre their forces, which were as often replenished by fresh levies. In 1876 these unconquered Moro chiefs and their persistent warriors had gained sufficient strength to menace Spanish dominion, even in its nominal form over the Sulu sultanate and Mindanao.

Among the many attempts made by the Spanish to conquer the Moros we find the following, which was inaugurated in 1885. The sad experience of Sultan Alimudin (Ferdinand I), who, on visiting Manila, was held as a prisoner, deterred others from going. When the heir to the throne was summoned to Manila to be invested with the office of sultan by the Spanish authorities he refused to go. The sultanate was at once offered to another chief, who accepted the office and took the oath of allegiance to Spain, under the name of "Datto Harme," with the rank of a Spanish lieutenant-general. The ceremony was very imposing, the sultan-elect being dressed in European costume, with Turkish fez and heavy tassels of black silk. His secretary and chaplain appeared in long black tunics, white trousers, light shoes, and turbans; others of his suite were in rich typical Moorish vestments.

On his return to his country he was opposed by the leader of the National party, who repudiated dependence upon Spain, and determined to throw off the Spanish yoke. They openly took up arms against this nominee of Spain to the sultanate, and the uprising spread to all the islands in the sultanate, and became so serious that the Spanish in 1886 organized another expedition against the Moros, which resulted in great bloodshed and was made temporarily effectual only by the presence of their gunboats, without which the Spanish could not have maintained possession of their headquarters at Sulu. These punitive expeditions against the Moros were continued under the governor-generalship of Col. Juan Arolas, who manifested extraordinary skill and vigor in conflict with his determined enemies. In 1887 he sent a gunboat to open fire on the sultan's capital, while he led a force on land against it. He dealt the Moros the most crushing defeat they had ever received. They fought like lions to defend their seat of govern-

ment, but to no purpose; the seat of the sultanate was razed to the ground and its defenders completely routed. It must be said, however, that this was accomplished by the effective work of the gunboats.

In 1895 another expedition was sent against the Moros of Mindanao under Governor-General Blanco, known as the Marient expedition. The peculiarity of this expedition was that it proposed to obviate the necessity of maintaining a large standing army by peopling the conquered territory with Christian families from Luzon and the northern islands. The attempt to carry out this colonizing scheme contributed to the movement which resulted in 1896 in the downfall of Spanish rule in the archipelago. The last expedition against the Moros of Mindanao was sent out in 1898, and lasted but a few days.

In this description of the Moros we have given a brief history of the bloody conflict that ensued between "the Cross and the Crescent" to show the persistency with which the Mussulmans fight when their religious system is attacked by force of arms.

Mr. Foreman gives the following statements as to the extent of the Spanish conquests:

The Spaniards (in 1898) left nearly half the Philippine archipelago to be conquered, not only the Mussulman inhabitants ever took the aggressive against them in regular warfare. The attempts of the Jesuit missionaries to convert them to Christianity were entirely futile, for the Panditas and the Romish priests were equally fanatical in their respective religious beliefs. The last treaty made between Spain and Sulu especially stipulated that the Mussulmans should not be persecuted for their religion.

To overturn a dynasty, to suppress an organized system of feudal laws, and to eradicate an ancient belief, the principles of which had solidly insinuated themselves among the populace in the course of centuries, was a harder task than that of bringing under the Spanish yoke detached groups of Malay emigrants. The pliant, credulous nature of the Luzon settlers, the fact that they professed no deeply rooted religion, and, although advanced from the nomad to the municipal condition, were mere nominal lieges of their puppet kinglings, were facilities for the achievement of conquest.

True it is that the dynasties of the Aztecs of Mexico and the Incas of Peru yielded to Spanish valor, but there was the incentive of untold wealth; here, only of military glory, and the former outweighed the latter.

THE NUMBER OF MOROS AND THEIR EXTENT OF TERRITORY.

The Moros now extend over the whole of Mindanao and the Sultanate of Sulu, which comprises the Sulu Island (34 miles long from east to west and 12 miles in the broadest part from north to south) and about 140 others, over half of which are uninhabited. The population (according to Mr. Foreman) of the Sulu Sultanate alone would be about 110,000, including free people, slaves, and some 20,000 men at arms under orders of the Dattos. The domains of the Sultan reach westward as far as Borneo. The Sultan of Sulu is also feudal lord of two vassal Sultanates in Mindanao Island. Only a small coast district of this island was really under Spanish empire, although Spain claimed suzerainty over all the territory, subject to the Sultan of Sulu, by virtue of an old treaty, which never was entirely carried out. There is also a half-caste branch of Moros in the southern half of Palauan Island (Paragua) of a very peaceful nature, nominally under the rule of the Sultan of Sulu. The United States forces have not yet been sent to these islands. They were gratuitously ceded to Spain by the Sultan about 1730 at the request of the Spaniards. The only Spanish possession at the time of the evacuation was the colony of Puerto Princesa on the east coast, which is a good harbor and affords a fine outlet for the products of the fertile lands surrounding it. Mr.

Foreman, in the account of his visit to the island, gives the following description of the inhabitants and the products:

The natives proved to be a very pacific people. We found some engaged in collecting gum from the trees in the forest and others cutting and making up bundles of rattans. They took these products down to the Iguajit River mission station, where Chinese traders bartered for them stuffs and other commodities. The value of coin was not altogether unknown in the mission village, although the relative value between copper and silver coinage was not understood. In the interior they lived in great misery, their cabins being wretched hovels. They planted their rice without plowing at all, and all their agricultural implements were made of wood or bamboo.

The island produces many remarkable articles, such as beeswax, edible birds' nests, fine shells, dried shellfish, a few pearls, bushrope or palasan of enormous length, wild nutmegs, logwood, etc., which the Chinese obtain and barter for knives and other small manufactures.

The native dress is made of bark of trees, smashed with stones to take out the ligneous parts. In the cool weather they make tunics of bark and the women wear drawers of the same material. They adorn their waists with seashell and cocoanut-shell ornaments, whilst the fiber of the palm serves for a waistband. They pierce very large holes in their ears, in which they place shells, wood, etc. They never bathe intentionally. Their arms are bows and arrows, and darts blown through a kind of pea shooter. They are very dirty people, and they eat their fish or flesh raw.

The Moros also inhabit the Tawi Tawi Islands, the most southerly of the Sulu group, lying only 5° north of the equator. The Spanish assaulted these islands in 1751 under a decree ordering them "to exterminate all the Mussulmans with fire and sword, to extinguish the foe, burn all that was combustible, destroy the crops, desolate their cultivated lands, make captives and recover Christian slaves." The captain and his men went ashore, but their retreat was cut off and they were all slain. The officer in command of the expedition was so discouraged that he resigned. The entire assault proved a great failure, and shows that the inhabitants of these islands possess the same warlike traits as the Moros of the other islands. Mr. Foreman, who made several visits to the Sulu Archipelago, the first one being in 1881, gives the following account of the people, their customs and habits:

The Sulu Islanders, male and female, dress with far greater taste and ascetic originality than the Christian natives. The women are fond of gay colors, the predominant ones being scarlet and green. Their nether bifurcated garment is very baggy—the bodice is extremely tight—and, with equally close-fitting sleeves, exhibits every contour of the bust and arms. They also use a strip of stuff sewn together at the ends, called the jabul, which serves to protect the head from the sun rays. The end of the jabul would reach nearly down to the feet, but is usually held retrousse under the arm. They have a passion for jewelry, and wear many finger rings of metal and of large dimensions. The hair is gracefully tied with a coil on the top of the head, and their features are more attractive than those of the generality of Philippine Christian women.

The men wear breeches of bright colors, as tight as a gymnast's pantaloons, with a large number of buttons up the sides—a kind of waistcoat buttoning up to the throat—a jacket reaching to the hips, with close sleeves, and a turban. A chief's dress has many adornments of trinkets, and is quite elegant.

They are robust, of medium height, often of superb physical development, of a dusky bronze color, piercing eyes, low forehead, lank hair, which is dressed as a chignon, and hangs down the back of the neck. The body is agile, the whole movement is rapid, and they have a wonderful power of holding the breath under water. They are of quick perception, audacious, extremely sober, ready to promise everything and do nothing, vindictive and highly suspicious of a stranger's intentions.

They are very long-suffering in adversity, hesitating in attack, and the bravest of the brave in defense. They disdain work as degrading and only a fit occupation for slaves, whilst warfare is, to their minds, an honorable calling. Every male over 16 years of age has to carry at least one fighting weapon at all times and consider himself enrolled in military service.

They have a certain knowledge of the arts. They manufacture on the anvils very fine kris daggers, knives, lance heads, etc. Many of their fighting weapons are inlaid with silver and set in polished hard-wood or ivory handles artistically carved.

In warfare they carry shields, and their usual arms on land are the campilan, a kind of short two-handed sword, wide at the tip and narrowing down to the hilt; the barong, for close combat; the straight kris, for thrusting and cutting, and the waved serpent-like kris, for thrusting only. They are dextrous in the use of arms, and can most skillfully decapitate a foe at a single stroke. At sea they use a sort of assegai, called bagsacay or simblin, about half an inch in diameter, with a sharp point. Some can throw as many as four at a time, and make them spread in the flight. They use these for boarding vessels. They make many of their own domestic utensils of metal, also coats of mail of metal wire and buffalo horn, which resist hand weapons but not bullets. The wire probably comes from Singapore.

The local trade is chiefly in pearls, mother-of-pearl shells, shark fins, etc. The Sultan has a sovereign right to all pearls found which exceed a certain size fixed by law, hence it is very difficult to secure an extraordinary specimen. The Mussulmans trade at great distances in their small craft, for they are wonderfully expert navigators. Their largest vessels do not exceed 7 tons, and they go as far as Borneo, and even down to Singapore on rare occasions. However, without going that distance, they are well equipped with arms, for a foreign ship occasionally puts in at Sulu with rifles, etc., which are exchanged for mother-of-pearl, gum, pearls, and edible birds' nests.

I found that almost any coinage was useful for purchasing in the market places. I need hardly add that the Chinese small traders have found their way to these regions, and it would be an unfavorable sign if a Chinaman were not to be seen there, for where the frugal Celestial can not earn a living it is a bad lookout. Small Chinese coins (known as cash in the China treaty ports) are current money here, and I think the most convenient of all copper coins, for, having a hole in the center, they can be strung together. Chinese began to trade with this island in 1751.

The root of their language is Sanscrit mixed with Arabic. Each Friday is dedicated to public worship, and the faithful are called to the temple by the beating of a box or hollow piece of wood. All recite the Iman with a plaintive voice in honor of the Great Prophet. A slight gesticulation is then made whilst the pandita reads a passage from the Mustah. It seemed to me strange that no young women put in an appearance at the temple on the occasion of my visit.

At the beginning of each year there is a very solemn ceremonial, and, in the event of the birth or death of a child, or the safe return from some expedition, it is repeated. It is a sort of Te Deum in conformity with their rites. During a number of days in a certain month of the year they abstain from eating, drinking, and pleasure of all kinds, and suffer many forms of self-imposed misery. Strangers are never allowed, I am told, inside of the mosque of the Sultan, but it is a rare thing for strangers to find themselves anywhere in the Sultan's capital. The higher clergy are represented in the cherif, who has temporal power also, and this post is hereditary. The title of pandita means simply priest, and is the common word used in Mindanao as well as in Palauan Island. He seems to be almost the chief in his district, not in a warlike sense like the datto, but his word has great influence. He performs all the functions of a priest, receives the vow of the juramentados, and expounds the mysteries and the glories of that better world whither they will go without delay if they die taking the blood of a Christian.

The panditas are doctors also. If a datto or chief dies, they intone a dolorous chant, the family bursts into lamentations which are finally drowned in the din of the clashing of cymbals and beating of gongs, whilst sometimes a gun is fired. In rush the neighbors and join in the shouting until all settle down quietly to a feast. The body is then sprinkled with salt and camphor and dressed in white with the kris attached to the waist. There is little ceremony about placing the body in the coffin and burying it. The mortuary is marked by a wooden tablet, sometimes by a stone, on which is an inscription in Arabic. A slip of board or bamboo is placed around the spot and a piece of wood, carved like the bows of a canoe, is stuck in the earth. In front of this is placed a cocoanut shell full of water.

The following is taken from Mr. Lala's book:

In the interior of Mindanao are many fierce and savage tribes, owning allegiance to no government, controlled only by their own fierce passions.

A bagani, or man of might, is one that has won recognition by having cut off 60 heads. This entitles him to wear a scarlet turban. No one not a bagani, can be a chief. Thus murder and assassination are legalized and honored.

The Mandayas, to escape from the baganis, are wont to build their huts in the

branches of lofty trees, 30 or 40 feet from the ground. Here they climb when attacked, defending themselves by hurling stones upon their assailants. The baganis usually attempt to take them by surprise, shooting burning arrows at the aerial habitation, that they may set it on fire. Sometimes, it is said, the bagani will climb up to the hut with their shields locked together above them. Then cutting down the posts that support this abode in the tree tops, they soon bring the besieged to terms. The captives are then divided among the besiegers—the heads of the dead and of the wounded, and all of the grown males, are cut off, and the women and children are carried away captives.

Such is the interior of Mindanao, and from this description it can be readily seen how ineffective has been the Spanish occupation of that island.

The Spanish Government derived no taxes from the Sulu protectorate, but gave the Sultan a pension of \$2,400 a year. The Sultan is called the Stainless One, and is the chief of both church and state. The sultanate is hereditary under the Salic law. The Sultan has his advisory council and his ministers. He lives in considerable state in the center of the new capital, Maybun, in a large, well-constructed palace of wood.

The roomy vestibule is always lined with an abundant display of indigenous plants and shrubs, dazzling to the eye and intoxicating to the senses. It is, indeed, as if the entire tropic realm had been ravished of its richest, rarest, and most gorgeous specimens of plant life to glorify this spacious entrance way. From there on to the throne room is of but little interest.

Of course, letters, dispatches, or verbal requests of foreigners have all to be transmitted through the official interpreter, servants meanwhile flitting about, in the gayest and most ludicrous costumes, offering betel nut to each and everyone—to the bevy of sultanas, and to foreign guests, all seated on silken and highly embroidered cushions scattered on the floor.

In the town of Maybun there is nothing to be seen of any note, but the country round about is magnificent.

Slavery exists by birth and conquest. Rice, indian corn, sugar cane, indigo, and coffee are the common products of the sultanate. The chief export is pearls, for which the natives dive often a hundred feet. They frequently attack sharks, which they fight with the deadly kris, never failing to come off victors.

ADDITIONAL FACTS ABOUT THE MOROS.

The Moros were for centuries, among the sea pirates of history, the most unconquerable. They defied the Spanish sailing men-of-war with their light "prahus" and "vintas" by keeping in the shallow water, where they could not be approached, and awaiting opportunity to cluster around a solitary man-of-war and take her by boarding. It was the introduction of steam gunboats in 1860 that broke the power of the Moro pirate fleets. Their towns, like the city of Brunei, are mostly built in the water, and have bamboo bridges to connect them with the shore, which can be removed. Their "cottas," or forts, are built on rising ground near by and protected by reefs that make the approach by water difficult. The stockade is made of trunks of trees. Some of their walls are as much as 24 feet thick and 30 feet high, defended by brass and iron guns. An attempt to storm these cottas is met by the Moros, who mount the ramparts and make a brave defense, firing grape from their cannon till the enemy comes near enough, when they hurl their spears upon them at a surprising distance and with accurate aim, and manfully fighting till they drive off their assailants or die in the attempt. When once they have put their enemies to flight they fall upon them in a dreadful hand-to-hand conflict in which quarter is neither asked nor given.

If the history of the Spanish Moro wars were written it would be of great interest and show many a Homeric combat. It must be said of the Spanish soldiers that they meet their dreadful foes with equal courage. Sometimes the priests with crucifix in hand would bravely lead their half-savage converts against their oppressors amid showers of

spears and bullets. The head of a priest was considered a great prize by the Moro warriors. The soil of Mindanao has been literally drenched with the blood of Moro, Spanish, and native, in this long-drawn-out and awful conflict between the Cross and the Crescent. The malaria of Moro land seems to fight for its inhabitants by exempting them from its attacks, and setting furiously upon all others who invade the mangrove swamps and flooded jungle. In all justice it must be said that not superior valor, but the invention of modern weapons of warfare, checked the ravages of the Moro, and that the Spanish opened the way and made possible peaceful American occupation. It is strange but true that to-day a man may carry the American flag with greater safety through the land of the Moros than through any other part of the Philippine Archipelago. Mr. Sawyer in his new book gives the following interesting statements:

It is a striking instance of the irony of fate that, just as modern weapons have turned the scale in favor of the Spaniards in this long struggle and brought the Moros within measurable distance of subjection, when only one more blow required to be struck, Spain's oriental empire should suddenly vanish in the smoke of Dewey's guns and her flag disappear forever from battlements where (except for the short interval of British occupation, 1762-63) it has proudly waved through storm and sunshine for three hundred and twenty-eight years.

Such, however, is the case; and it now falls to the United States to complete the task of centuries, to stretch out a protecting hand over the Christian natives of Mindanao, and to suppress the last remains of a slave-raiding system as ruthless, as sanguinary, and as devastating as the annals of the world can show.

The Moros of Mindanao are divided into five groups or tribes: Illanos, Sanguiles, Lutangas, Calibuganes, and Yacanes.

The Moros Illanos are the most important and the most dangerous community. They inhabit the country between the bay of Illigan and Illana Bay; also around Lake Lanao, the Rio Grande, and Lake Liguian.

The Moros Sanguiles live on the south coast, from the bay of Sarangani to the river Kulut.

The Moros Lutangas occupy the island of Olutanga and part of the adjacent coasts, all round the Bay of Dumanguilas and Maligay, and the eastern coast of the Bay of Sibuguay.

The Moros Calibuganes occupy the western coast of the Bay of Sibuguay; they are also dotted along the outer coast of the peninsula as far as the Bay of Sindangan. They communicate by land across the mountains.

The Moros Yacanes occupy the western part of the island of Basilan and the islands of the Tapul group.

The Moros Samales are not inhabitants of Mindanao, but occupy and dominate the islands of Jolo, Tawi-tawi, and most of the smaller islands of those groups.

Physically, the Moro is a man built for the fatigues of war, whether by sea or land.

His sinewy frame combines strength and agility, and the immense development of the thorax gives him marvelous powers of endurance at the oar or on the march.

Trained to arms from his earliest youth, he excels in the management of the lance, the buckler, and the sword. These weapons are his inseparable companions. The typical Moro is never unarmed. He

fighters equally well on foot, on horseback, in his fleet war canoe, or in the water, for he swims like a fish and dives like a penguin.

Absolutely indifferent to bloodshed or suffering, he will take the life of a slave or a stranger merely to try the keenness of a new weapon. He will set one of his sons, a mere boy, to kill some defenseless man, merely to get his hand in at slaughter. If for any reason he becomes disgusted with his luck or tired of life he will shave off his eyebrows, dress himself entirely in red, and, taking the oath before his pandit, run amuck in some Christian settlement, killing man, woman, and child till he is shot down by the enraged townsmen.

Wanton destruction is his delight. After plundering and burning some seacoast town in Visayas or Luzon they would take the trouble to cut down the fruit trees, destroy the crops, and everything else that they could not carry away.

Yet, as they made annual raids, it would have appeared to be good policy to leave the dwellings, the fruit trees, and the crops, in order to tempt the natives to reoccupy the town and accumulate material for subsequent plundering.

Commonly very ignorant of his own religion, he is none the less a fanatic in its defense, and nourishes a traditional and fervent hatred against the Christian, whether European or native.

Looking upon work as a disgrace, his scheme of life is simple; it consists of making slaves of less warlike men to work for him, and taking their best looking girls for his concubines. His victims for centuries, when not engaged on a piratical cruise, have been hill tribes of the island, the Subanos, the Tagacaolos, the Vilanes, the Mangangas, and others.

Originally immigrants from Borneo, from Celebes, or Ternate, with some Arab admixture, the Moros have for centuries filled their harems with the women of the hill tribes, and with Tagal and Visayas and even Spanish women, taken in their piratical excursions. They are now a very mixed race, but retain all their warlike characteristics.

Cut off from the sea by the Spanish naval forces, they turned with greater energy than ever to the plundering and enslaving of their neighbors, the hill men. These poor creatures, living in small groups, could offer but little resistance, and fell an easy prey. But now the devoted labors of the Jesuit missionaries began to bear fruit. They converted the hill men and gathered them together in larger communities, better able to protect themselves, and, although the Moros sometimes burnt whole towns and slew all who resisted, carrying off the women and children into slavery, yet, on the other hand, it often happened that, getting notice of their approach, the Jesuits assembled the fighting men of several towns, and, being provided with a few firearms by the government, they fell upon the Moros and utterly routed them, driving them back to their own territory with great loss. Of late years the Moros have found their slave raids involve more danger than they care to face, and even the powerful confederation of Lake Lanao was, till the Spanish-American war, hemmed in by chains of forts and by Christian towns.

The Mindanao Moros commonly wear a bright-colored handkerchief as a head cloth or turban, a split shirt of Chinese pattern, wide trousers, and gaudy sashes.

The young men shave their heads, but after marriage they let their hair grow long.

The *datos*, mandarines, and pandits usually cultivate a mustache,

others pluck out all the hair on the face. The poorer women commonly dress in white and wear a jacket and a skirt coming down well below the knee. The richer ones wear silks of the brightest colors.

A white turban or head cloth is a sign of mourning.

The Moro noble takes great pride in his long descent and in the distinction gained in war by his ancestors. During the long hours of their friendly meetings, called Bicharas, they relate to each other tales of their ancestors' heroism.

The feudal system has been more or less copied by Subanos, Manobos, Monteses, and other hill races. The dato or mandarin is the feudal chief among all these, but the Moros have gone a step further, and have instituted rajahs and sultans, although with only a shadowy authority, for every important matter must come before the council of datos for approval. (Sawyer.)

A principal priest is called a sarif or sheriff; and an ordinary priest a pandita, or learned man.

The learning of these worthies is of the most rudimentary description, and consists in being able to read the Koran in Arabic, and to recite certain prayers which they often do not understand.

They have some wretched sheds for places of worship, which they call langa. During the fast of Sanibayang, which lasts for seven days, they are supposed to abstain from all nourishment. However, at midnight, when they think their god may be napping, they indulge in a hurried meal on the quiet. At the end of their week of abstinence they undergo a purification by bathing, and indemnify themselves for their fasts by several sumptuous banquets. They are forbidden to eat swine's flesh or drink spirituous liquors, but they are not at all strict in their religion, and the savory smell of roast pork has been known to overcome their scruples.

They are very fond of smoking tobacco and of chewing buyo; some indulge in opium smoking.

Their amusements are gambling, cockfighting, and combats of buffaloes. Their slave girls perform various libidinous dances to the sound of the agun or brass gong and the calintangang, a kind of harmonium of strips of metal struck by a small drumstick.

The dance called the paujaly is usually performed at a marriage of any importance, and the young dancers, clad in diaphanous garments, strive to present their charms in the most alluring postures for the entertainment of the dattos and their guests.

They have also a war dance, called the moro-moro, which is performed by their most skillful and agile swordsmen—buckler on arm and campilan in hand—to the sound of martial music. It stimulates a combat, and the dancers spring sideways, backward, or forward, and cut, thrust, guard, or feint with surprising dexterity.

The Moros are polygamists in general, although the influence of the Christian women taken as captives and sometimes married to their captors, has, in many cases, succeeded in preventing their husbands from taking a second wife. The cleverness and aptitude for business of Christian Visayas and Tagal women captives has sometimes raised them to the highest position in rank and wealth amongst the Moros, and few of them would have returned to their former homes, even if an occasion had offered. The custom of seizing girls for slaves and concubines, which has prevailed amongst the Moros for centuries, has, of course, had the effect of encouraging sensuality, and the morals of Moro society may be compared to those of a rabbit warren.

The Moros do not always treat their slaves with cruelty. They rather strive to attach them to their new home by giving them a female captive or a slave girl they have tired of as a wife, assisting them to build a house, and making their lot as easy as is compatible with getting some work out of them.

But perhaps the greatest allurements to one of these slaves is when his master takes him with him on a slave raid, and gives him the opportunity of securing some plunder and perhaps a slave for himself.

Once let him arrive at this stage and his master need have no fear of his absconding.

They use Spanish or Mexican silver coins, but most of their transactions are by barter.

Following is a picture of the Moros under American occupation, by Phelps Whitmarsh, special commissioner for The Outlook in the Philippines, published in the November number of that magazine, 1900:

The principal feeling one has in entering Jolo is that one has left the Philippines and entered a new country—a country purely Malay. And, indeed, it is so; for while the bulk of the inhabitants of Luzon and the Visayas have had Spanish institutions and a Spanish government, and have been aping Spanish manners and customs for a century or two, and while by these means and the mixture of Spanish and Asiatic blood they have been tintured with civilization, and thus lost most of their original characteristics, the Sulu Islands, having been but recently occupied and never dominated, are still in every sense Sulu. Spanish influence has robbed the Christian Filipino of the Oriental charm which stamps, each in a different way, the Japanese, the Chinese, the Siamese, and even the British Indian; but in Sulu one meets it again, more crude, more barbaric than ever; and for this reason, more than any other, Sulu is the most interesting part of the Philippines.

My first close view of the Joloanos was in the native market at Bus-Bus, which is held every morning in the dirty street running along the shore parallel with the water village. Here one can see the Sulu islander in all his gorgeousness of raiment and all his dirtiness, and here one can buy any of the island products, from a silver-handled kris to a shark's fin, from a peal to those greatest of delicacies, half-hatched eggs. Great quantities of brilliantly colored fish were for sale, and an unusually large variety of fruits. Of the latter I noted mangosteens, nancas, langsats, two kinds of mangoes, bananas, lancones, coconas, and, for the first time in the Philippines, that ill-smelling, medley-flavored, and most fascinating of tropical fruits, the durian. Alfred Russell Wallace calls the durian the "king of fruits," and I think all those who, like him, have acquired the taste, will second the appellation; but for the average man, whose sense of smell prevents him from making a further acquaintance, the durian is a lost delight. I fear a description of the flavor is impossible, but if you can imagine a mixture of onions, apricots, nuts, custard, strawberries, honey, and gooseberry fool, you may form a faint idea of it. Other edibles spread upon the ground were camotes, tapioca root, fowls, turtles, and shellfish, intermingled with which were hairy Borneo apes, crimson parrots from the Celebes, gaudy turban squares, jabuls, sarongs, palm-leaf hats and mats, spears, shells, brass betel boxes, and other curios.

But the people themselves were of chief interest. An incongruous crowd it was; a curious display of silks and rags, jeweled hands and bare feet, barbaric magnificence and personal filth; the women in baggy trousers and tight jackets, so ingrained with dirt that the original hue was indistinguishable; the men strutting and posing in garments which, for variety of crude color, would have put the historical coat of Joseph to shame. One fellow I saw was innocently watching his wife selling buyo, and was decked out in a pair of skin-tight trousers embroidered with silk in stripes of orange, red and green, and buttoned from ankle to calf with small pearl disks. His waist was encircled many times by a flaring sash, also of many colors, which held in position, ready for instant use, a small kris dagger (puñal) and a splendid ivory-handled barong in a carved narra scabbard. A tight Eton jacket of apple green, with sleeves reaching to the knuckles, partially covered his upper half, and a howling yellow and red turban crowned the costume. Scarlet jackets, however, seemed to be more generally favored, and the red Turkish fez, a sure sign of the Mussulman, often took the place of the turban, so that red, either a solid or in a mixture, was the dominant color of the crowd.

One of the most noticeable and disgusting things in a Moro congregation is their betel chewing. Not content with the usual buyo, bonga, and lime mixture, the Moro adds mastic and tobacco, thus making five ingredients for one chew. Both men and women file their teeth concave in front and sharpen them at the edges, and the tobacco seems to be used mainly to rub into the teeth and keep them ebony black. As a result of this mixture, and the fact that both sexes chew continually, copious spitting is always in evidence, and the women particularly show a red high-water mark round their mouth, which does not add to their beauty. A Moro lady's smile, indeed, is one of the most unlovely things on earth. The well-worn expression, "he smiled darkly," surely must have originated with a people who blackened their teeth. At the further end of the street Moros from the interior were coming in with farm products packed on ponies and carabaos, the men in pyramid nipa hats adorned with colored tassels, their wives riding astride amidst the merchandise. Everywhere were brown masses of naked children up to ten or eleven years of age, and everywhere men armed with the most splendid but awful weapons that the world produces.

The favorite Joloan weapons are the kris, the barong, and the campilan. The kris is sometimes straight, sometimes serpentine, and again wavy from hilt to point, but in all cases it is a double-edged sword with a hilt of carved wood, silver, or ivory. The barong, though similarly hilted, is a short, heavy blade almost oval in shape, edged only on one side, and terminates in a sharp point. The blade of the campilan, on the other hand, is unusually long, and broadens toward the end; its handle is invariably of wood, grotesquely carved, and ornamented with dyed horse-hair and small bells. All these and other Philippine knives are guarded by wooden scabbards, occasionally inlaid with other woods or banded with silver, and all are kept faultlessly bright and keen. The blades, too, are often inlaid with silver and gold. The Moro is exceedingly proud of his arms; his kris, or whatever his favorite weapon may be, is ever at his side, whether he be fishing, working afield, or resting "in the bosom of his family," and at night it lies unsheathed at his hand. One swift, well-directed blow from either kris or barong will halve a man or send his head a-rolling.

In appearance, indeed, the Moro is a fierce, warlike fellow, and if one were to believe all that is said about him, especially by the Spaniards, who, in Jolo at least, were confessedly terrorized by him, one would never venture within reach of his strong right arm. But I can not help feeling that the Spanish estimate of Moro character was strongly figured. The Spaniards began by giving the Moro credit for being a born warrior and a brave man; and having been victims of treachery on not a few occasions, they straightway encompassed themselves by walls and forts, disarmed every market man who entered the gates, limited the number who might enter, and in a hundred ways showed their savage enemies that they feared them. Evidences such as these make the greatest coward brave. This resulted in Spain being perpetually at war with the Moros. When American forces came to relieve the Spanish garrison at Jolo they found the little town nightly mounting a guard of 100 men, the disarming station outside the gate wired off like a cage, and the general conditions of a besieged town. Our officers were regaled with blood-curdling stories of Moro treachery and warned not to leave the walls without a strong force. In spite of these stories and warnings, however, our officers did leave the walls; they passed out into the country, climbed the hills, and visited the *datos*, not only unattended, but unarmed; and, while the Spaniards gasped, the Americans taught the bloodthirsty savage to shake hands.

At first the savage was naturally suspicious. He said, "What kind of people are these Americans, who come among us without soldiers or guns? They must carry some deadlier weapons hidden under their clothes." In one case, that of Lieutenant Kobbé, when he went into Dato Jaukanine's village, the chief asked the officer if he objected to being searched. The lieutenant laughingly replied that he had not the slightest objection; and after the suspicious crowd had satisfied themselves that he had no concealed arms they showed the greatest friendliness. This show of confidence, and above all fearlessness, on the part of the American officers impressed the Moros far more than any display of arms would have done. They saw that they no longer had a timid enemy to deal with, but a race evidently their superiors and yet friendly, and they changed ground at once. Since that time, contrary to the opinion of all those who claimed to know the Moros, the friendly relations between them and the Americans have grown steadily stronger, and at the time I visited Jolo, after nearly a year's travel in the Philippines, the Sulu group was the first part I had found which was wholly at peace with the United States and the only island in the archipelago through which a white man might travel alone in safety.

The Moro, to my mind, is at once an overrated and a much-maligned person; overrated as to his fighting qualities and bravery, maligned in the matter of character. Notwithstanding much opinion to the contrary, I have yet to find it substantiated

that the Moro ever seeks an open hand-to-hand conflict or that he fights in anything but a treacherous and, from our standpoint, a cowardly manner. In the petty wars which are constantly being waged between rival datus, the combatants seldom come together, but generally intrench themselves at a very safe distance apart, and while the main body keeps up an intermittent fire small parties endeavor to capture their enemies' wives, slaves, and cattle. But though the Moro avoids meeting his foe face to face, he never misses an opportunity to spear him from the long grass, to cut him down from behind, or to slay him while asleep. The significant fact that Moro weapons are made without hand guards is sufficient evidence that they are not intended for dueling or fencing, but rather for assassination. One of the little Moro wars was in progress on the south side of the island of Jolo during my stay there. It continued some six weeks, and was finally ended by American interference, with a total loss of two men. Cruel, cunning, treacherous, and cowardly as the Moro undoubtedly is, he is not, however, without some good points.

Comparing the Mohammedan Moro with the Christian Tagalog or Visayan, I am constrained to believe that the Mohammedan, though less intelligent and, as we view it, wholly uncivilized, has more honesty, more constancy, and a higher sense of honor than the Christian; he makes a worse enemy but a stancher friend, and is, on the whole, decidedly more of a man. Personally, I would put myself in the hands of a Moro friend with far greater confidence than I could ever do with any Christian Filipino I have yet known. For these reasons I do not feel, as many do, that the Moro is either a formidable enemy or a menace to Philippine peace. If the same tact be used with this race in the future that Generals Bates and Kobbé have exercised, and the latter is still exercising, the Moro will soon become intensely American, and in time be as good a subject as one can expect a dyed-in-the-wool Malay-Mohammedan ex-pirate to become. In thus helping to destroy traditions so picturesque and so tempting to enlarge upon, I feel that I owe my fellow-writers an apology; but the Moro needs a good word said in his behalf.

There is a word, too, to be said concerning that greatest of Moro bugaboos, the juramentado. The idea has gone abroad, and is, I think, generally believed, that juramentados are Moslem fanatics who deliberately prepare themselves for death for the sole purpose of slaying Christians, and that their appearance is almost an everyday affair. Most writers of the Philippines, whether through error or not I can not say, certainly give this impression, if they do not actually say so. Foreman in one place describes them as a "class," and in another place as a "sect." Worcester says: "From time to time it happens that one of them (the Moros) wearies of this life, and desiring to take the shortest road to glory, he bathes in a sacred spring, shaves off his eyebrows, dresses in white, and presents himself before a pandita to take solemn oath (juramentar) to die killing Christians." And Mr. Lala, a Philippine gentleman, devotes several pages of lurid word-painting to the "fanatic." Now, running amuck is one of the Malay peculiarities; it is known throughout Malaysia, and the Moro is no exception. He has a habit of running amuck when he wishes to commit suicide, and then he dies not only killing Christians, but every living thing that comes in his path, no matter of what race, creed, or sex. It is true, however, that the Moro, after he has made up his mind to amuck, goes before a pandita or priest and swears to give his life to the destroying of Christians, but he does not keep his oath; it is taken with the purpose of his being guaranteed future life in the heaven of Mohammed. A recent investigation made by Maj. J. N. Morrison, judge-advocate for the department of Mindanao and Jolo, of the juramentado question in Mindanao, reveals the rather astonishing fact that during the past twenty-five years only six cases of juramentados have been known, and in five of these cases it was proved that personal vengeance was the motive for running amuck. Jolo, moreover, which has been called the home of the juramentados, has not developed a single case since the American occupation. These facts alone are sufficient, I think, to show that this Malay custom has been greatly exaggerated; that it is by no means a common occurrence, and that it is not due to religious fanaticism.

The Moro, among other things, looks upon slavery as a necessary institution, and he considers polygamy no sin. The slavery of the Sulu Archipelago is the same as that found in some parts of Luzon and Mindanao. It is not at all a shocking system; there are no whips, no taskmasters or bloodhounds, not a suggestion of "Uncle Tom's Cabin;" the basis seems to be more that of a retainer than a bond slave. In Sulu a man may be enslaved for indebtedness which he can not pay, by capture in war or piracy, or he may be born a slave. Although slaves are looked upon as part of a man's riches, since the Dutch, under pressure, put a stop to the traffic in their possessions, they are no longer considered as merchandise, and in these days, I am assured, a slave is almost never bought or sold. The Moro slave lives in the same house, eats at the same sitting, and is clothed in the same way as his master. The great difference between the old American slavery and that of Sulu is that here it is

no degradation—the slave seems to be socially the equal of his master—and he is treated in such a manner that it is impossible to distinguish him from his master. He appears to work only when it pleases him, and though he has the right to purchase his freedom, he seldom does so. When taken prisoner by a rich datu, whose store of provisions is ample, he has not infrequently been known to refuse his liberty; and he often deserts one master for another.

While a guest of the hospitable brothers Schuck—who, by the way, are the only white settlers in the whole Sulu group—I found an interesting state of affairs bearing somewhat on this question. The father of the present Schuck family at his death left some 30 or 40 Moro slaves. After the American occupation these slaves were given their liberty. Not one of them left; they are still working on the estate, though now for wages, and a flourishing Liberian coffee plantation is the result. But this is merely a sidelight. What I wish to make plain is that slavery in Sulu is not the dreadful thing that some people believe. For the most part it is no more than a datu or wealthy man being responsible for a number of the lower class—the rich taking care of the poor. This being the case, there is no need of anyone going into hysterics over the matter or any need of the United States abolishing slavery at the moment. It would undoubtedly be a grave mistake to attack the system by law at this time, when everything is being done to build up a firm basis of confidence and friendship with the Moros. The evil may be discouraged in many ways without actual legislation, and with the island so small in area as the Sulus, such discouragement, together with the influences of trade and the contact with peoples of a higher degree of civilization, all of which are now being felt in the little archipelago for the first time, will gradually and without friction put it down for all time.

As regards polygamy in Sulu, although the Moros are permitted by their religion to take as many as four wives, they do not commonly take more than one, principally for the reason that very few of them can afford it. As a rule polygamy is confined to the Sultan, the datos, and other headmen. As an exception, however, I may say that I made the acquaintance of a Moro farmer who had 3 wives and 53 children; and a very nice little village they made. While not exactly a part of the Mohammedan religion, the Koran distinctly allows a plurality of wives, and any direct interference with the institution would doubtless be taken as an attack upon the faith, and probably lead to a holy war. Both the British and the Dutch, in their government of two or three millions of Mohammedan subjects, have wisely ignored polygamy; and the United States, in its handling of the Moros, can not, I think, do better than follow these successful colonizers' example.

In coming from Luzon, where the undercurrent of popular feeling had been so uneasy and so decidedly contra-American, the contentedness of the Moros, their lack of outcry for, or expectation of, independence was to me especially noticeable. The Moros do not in the least know what civil government means, and they are too little developed to have it applied. Military power will be needed to control this race for a generation to come at least; and, with the possible exception of appointing a few civil servants, which can be done by the military authorities, civil government would be not only a mistake, but an absurdity. The same thing applies equally to the whole department of Mindanao and Jolo, in which perhaps nine-tenths of the entire population are Moros and pagans.

THE EUROPEANS IN THE PHILIPPINES.

The number of Europeans in the Philippines is not large. This was doubtless occasioned by the Spanish giving little or no encouragement for others than Spaniards to engage in business in the archipelago. The Spaniards do not seem to have had great desire to settle in the islands, notwithstanding the fact that Spain made several efforts to import colonies from the home land. Just previous to the American occupation the number of civilian Spaniards in Manila was estimated at about 500. Apart from the Spaniards that came as officers to stay for a limited term of years, there were a number engaged in business and made the islands their permanent home. A considerable portion of the Spanish population, however, consisted of subaltern officers, soldiers and sailors, political delinquents and refugees, whom the mother country sent away to get rid of them. This class found life far more pleasant in the archipelago than they had experienced at

home. They generally came without the slightest knowledge of the country and without being in the least prepared for sojourn there. Most of them, says one of their own writers, were so lazy that they would not take the trouble to learn the language of the natives, even though they married a daughter of the soil. On account of the influx consisting largely of this class the natives did not form a very high regard for Europeans. One writer says that the Spaniards and the Portuguese appear to be the only Europeans who take root in the tropical countries and are capable of permanent and fruitful amalgamation with the natives.

In 1897 the number of English in the Philippines was said to be between 90 and 100. These consisted largely of business men representing large English firms doing business in the archipelago. The English seem to have solved most successfully the problem "How a European can live comfortably in the Tropics." They established their clubs, one at Iloilo, where they live in great style and comfort, and transacted a large share of the business of that place. They also established a clubhouse in Manila, and another about 2½ miles up the Pasig River. Their clubhouse on the Pasig was built of hardwood and contained about all that could add to one's comfort in a tropical climate. One can find there a library of 6,000 volumes, a tennis court, a music room, and as many good things to eat as the country affords, together with many other delicacies shipped from foreign lands. The Spanish opposed rather than encouraged the English to enter into large commercial enterprises. They were watched with a jealous eye lest they should become well established in business and import from their native country people to form a colony.

Next to the English the Germans seem to be the most enterprising, as far as business establishments are concerned, in the Orient. Both the English and the Germans were accustomed to come to the Philippines, having entered into a five years' contract with some large business firm in their own native land. By the end of the second year they seemed to have exhausted all the novelties of the new situation, and when they reached the third year thoroughly settled down to the hum-drum life that the surroundings made necessary. Often by the end of the fourth year these traders became completely divorced from home habits and modern ideals, and when they returned on the fifth year they were considered by their relatives and friends at home as almost true Filipinos. Strange to say that many of these foreigners doing business in the archipelago left it at the expiration of their five years' contract with the firm determination never to return to the islands, but, after remaining at home for a while, the majority of them returned again to the Tropics.

The number of Germans in Manila previous to American occupation did not exceed 150. Like the English, they were there for commercial purposes. There are at present not less than thirty German families in Manila. In 1897 an American, who had been a partner in an English business house for some years, made the statement that there were only four Americans in the metropolis of the Philippines. He also makes the statement that the anti-American feeling was so strong against him that the Spanish Government imposed large fines upon the English firm with which he was connected in order to banish him from the archipelago. It is very evident Americans did not find a hearty welcome in the Philippines.

In January, 1901, in answer to a cablegram inquiring the number of nonnatives in Manila, it was stated that, excluding soldiers, there were 17,600.

SLAVERY.

According to the earliest Spanish authorities, slavery existed among the tribes at the time of the conquest. Some headmen were found that possessed as many as 300 slaves, and as a property they ranked next in value to gold. As a general thing, however, the form of slavery was not attended with the severity found in other countries. As early as the time of the destruction of the so-called "Invincible Armada" that was sent to annex England, the following royal decree was issued:

All slaves held by Spaniards shall be immediately set at liberty. No native shall be allowed to make slaves. All new-born natives are declared free. The bondage of existing slaves from 10 years of age shall cease on their attaining 20 years of age. Those above 20 years of age shall serve five years longer and then become free. At any time, notwithstanding the foregoing conditions, they shall be allowed to purchase their liberty, the price to be determined by the governor and the bishop.

Viewed in the light of subsequent history this decree is open to the following comment: While the Spanish did not believe in allowing individuals to hold slaves, they did believe and practice an enslaving oppression upon their colonies that made them entirely subservient to their own purposes regardless of the highest welfare of the governed.

Among the Moros slavery has existed from the earliest times, and in the amplest sense, and still continues, though not to the extent that it once did. Among them, slaves may be found of the following classes: Slaves by birth, by conquest, those taken as prisoners of war and enslaved, insolvent debtors, and such persons as were seized by piratical expeditions. Yet the treatment from their masters is so characterized by mildness that in most cases it can hardly be called slavery in the sense known elsewhere. The Moro slaves eat at the same table as their masters, associate with his family, and are allowed, when they so desire, to change masters. Often, when given their freedom, they will not leave their master.

Mr. Foreman in his book, *The Philippine Islands*, states the following about slavery:

Although slavery was prohibited by law as far back as the reign of Philip II, it nevertheless still exists in an occult form among the natives. Rarely, if ever, do its victims appeal to the law for redress, firstly, because of their ignorance, and secondly, because the untutored class have an innate horror of resisting anciently established custom, and it would never occur to them to do so. On the other hand, in the time of the Spaniards, the numberless solicitors had no interest in taking up cases so profitless to themselves. Under the pretext of guaranteeing a loan, parents readily sell their children (male or female) into bondage; the child is handed over to work until the loan is repaid, but as the day of restitution of the advance never arrives, neither does the liberty of the youthful victim. Among themselves it was a law, and is still a practiced custom, for the debts of the parents to pass on to the children, and, as I have said before, debts are never repudiated by them.

However, one can not closely criticise the existence of slavery in the Philippines, when it is remembered that it was in vogue in educated England not much over half a century ago.

THE KATIPUNAN SOCIETY.

In studying the people of the Philippines it will not do to be uninformed as to an institution so large and influential as the society of the Katipunans, which at the beginning of the rebellion against the

Spanish in 1896 numbered, according to Mr. Lala, not less than 50,000 men. The importance of the order is due not only to its numbers, but to the fact that it enrolls many of the most intelligent and influential citizens. Only an understanding of the circumstances that gave rise to this order can fit us to form a proper estimate of its objects and aims. Mr. Lala has given the following narrative of the causes that gave rise to this order:

The causes of this uprising were similar to those that caused the preceding insurrections; the arrogance and the exactions of the friars, the oppressive taxes, the licenses and numerous fees, and other extortions practiced by the government officials were again the source of much discontent among the people. The natives, furthermore, were compelled to submit to usurious loans whenever they wished to raise money to carry on the various kinds of domestic enterprise. If a native was unable to satisfy the claims against him, his property was immediately confiscated by the government. This power of confiscation was used most effectively against the well-to-do natives, who thus were fleeced by the officials on the slightest pretext.

Smarting under these grievances the natives formed a secret revolutionary league, called the Katipunan. Cavite was the rebel stronghold, and from the day of its inception till the present time the rebellion has steadily grown; the barbarity and inhumanity of the Spaniards, now proverbial, have caused similar retaliations on the part of the rebels. And while this is not surprising, it is nevertheless surely to be deplored.

If the civilized and religious Spaniard tortured his prisoners—by burning, smothering, disemboweling, and otherwise mutilating—what was to be expected of the half-civilized, ignorant native? He, however, displayed far more mercy and greater magnanimity than his European enemy. The Spaniards, indeed, revived all the horrors of the Inquisition—the thumbscrew, the stake, and the rack. Is it a wonder that the Filipinos, rankling with the memory of a recent outrage and an ancient wrong, sometimes inflicted the same punishments on the unfortunate Spaniards that fell into their hands?

THE BLACK HOLE OF MANILA.

For the rebels well knew that a policy of extermination had been declared against them. Was it not at a banquet in Manila that the Spanish officers made a compact to kill the savages like wild beasts in their lairs, and to show quarter to none? We yet shudder when we think of the black hole of Manila, in which 100 prisoners were thrust one night, of whom 60 were found dead the next morning, because the one door that admitted air into the dungeon had been shut. We remember with horror, too, the executions of the rebels in Manila.

The day of an execution was made a day of jubilee, when the élite of the city came out to grace the general rejoicing. It was eagerly looked forward to, and, in honor of the great event, all the prominent houses were decked in flags and bunting—the whole city, in fact, assumed a holiday aspect.

The execution usually took place in the cool of the morning, when the Luneta would be thronged with thousands of people, who came to witness this grand vindication of the honor of Spain. Nor was the fair sex lacking in these demonstrations of loyalty. Here come the victims, stolid and indifferent; behind them march the soldiers with measured tread. The condemned are then made to stand upon the old sea wall, and, facing the sea, await their doom. The suspense becomes intense; a hush falls over the expectant multitude, and a succession of sharp commands falls upon the morning air. An answering click and a scattered volley of shots, and the grim figures standing mutely on the sea wall fall headlong to the ground, many stark and stiff, others writhing in agony. Hardly have the echoes of the shots died away when a jubilant cheer bursts from the assembled multitude. Men toss their hats into the air, and ladies, beautiful and fashionably dressed, are waving their handkerchiefs and clapping their hands in an ecstasy of enthusiasm. The band bursts into triumphal music, and there is great rejoicing; but 10,000 natives go back to their homes with murder in their hearts, banding themselves together under the order of Katipunans.

The men for this order were furnished from thousands of refugees driven away from their rural bamboo huts and their rice fields by the Spaniards. At the time of the Spanish rebellion this society was the most powerful political organization in the islands. Each member of

the body made a weekly contribution to the revolutionary fund. Among them were a number of Freemasons, who are most bitter in their opposition to the friars, provoked by persecutions which at one time led to an imprisonment of as many as 3,000 of their number—fettered with irons. In traveling through the island one is often told by the natives that the Filipino, like his patient carabao, will stand any amount of abuse for a while, but when he does resent it his fury is not to be restrained by other means than death. Experience verifies this statement. The thought that inspired the spirit shown in the Katipunan manifested itself as early as 1872, when the Spanish Government treated an unimportant disturbance at Cavite with undue severity and mercilessly banished and executed many of the best families of Manila. This was neither forgotten nor forgiven. In doing this the Government played into the hands of the Spanish clergy, and thus began the beginning of the final downfall of the reign of the friar in the Philippines.

To offset this culmination of centuries of oppression secret societies were clandestinely formed in the villages, all of which were designated by the friars as Freemasons, whether they were so or not. Believing that all vows that could not be divulged at the confessional were anti-Christian, the archbishop gave strict orders to the friars to ferret out all so-called Freemasons. The church authorities immediately availed themselves of the long-desired opportunity to get rid of any anti-clericals, and hundreds of denunciations quickly followed. At the town of Malolos, Father M. Santos had every member of the town council banished. As a result of this the town became the seat of the revolutionary government. These victims of the friars were sent to Manila, and were banished by the governor-general without trial or sentence, the recommendation of the friars being sufficient. In reference to this Mr. Foreman observes:

Thus hundreds of families were deprived of father and brother without warning or apparent justification, but it takes a great deal to arouse the patient Filipino.

In finding out the spirit that prompted the organization of the Katipunan we must notice what was known as the Maraint campaign in Mindanao in 1895. The following is a brief statement: After a succession of victories gained by the Spanish over the Moros, it was resolved to people the conquered territory by natives from Luzon and the northern islands. It was the attempt to carry out this scheme of colonization that contributed to the movement which led to the downfall of the Spanish rule in the archipelago.

At first the natives were invited to migrate to Moroland, but none were found to volunteer as victims of Moro savagery. Then followed orders requiring the governors to send emigrants to Yligan district in Mindanao. This order created a great disturbance, and large numbers of the natives abandoned their homes to escape a summons to almost certain death from the hands of the Moros. It is a significant fact that when these orders went forth they were issued to those provinces most affected, or, rather, as the authorities thought, disaffected by the secret orders. The governor, in carrying out this order, found it necessary to secure the cooperation of the parish priests. So, during the year of 1895-96, a systematic course of official sacerdotal tyranny was initiated, which quite exhausted even the long suffering and patience of the Filipino, and gave rise to a forward movement of the Katipunan secret society, which culminated in the outbreaking of the rebellion on

Sunday, the 29th of August, 1896. Another cause made the Katipunan society more decided to act at once. It was this: The Filipinos believed that the Spanish would be beaten out of Cuba, and then they would pour all their forces into the Philippines, and their last hope of relief from oppression would be gone. The pledge of the Katipunan is known as the "Pacto de Sangre," or blood covenant. The Spanish found this custom in vogue when they landed, in the year 1521, at Cebu, when the treaty of war and friendship with the native king was ratified by drawing blood from the breast of each party, the one drinking that of the other.

Several months before the outbreak the Katipunan sent a deputation to Japan to present a petition to the Mikado, praying him to annex the Philippines. This petition, said to have been signed by 5,000 Filipinos, was received by the Japanese Government, who forwarded it to the Spanish Government; hence the names of 5,000 disaffected persons were known to the Philippine authorities, who did not find it politic to raise the storm by immediate arrests.

The so-called "Freemasonry" which had so long puzzled and irritated the friars turned out, therefore, to be the Katipunan, which simply means the "league." The leaguers, on being sworn in, accepted the "blood compact," taking the blood from an incision on the leg or arm with which to inscribe the roll of fraternity. The cicatrix served also as a mark of mutual recognition, so that the object and plans of the league should never be discussed with others. The drama was to have opened with a general slaughter of Spaniards on the night of the 20th of August, but, just in the nick of time, a woman sought confession of Father Mariano Gil (formerly parish priest of Bigaa, Bulacan), then the parish priest of Tondo, a suburb of Manila, and opened the way for a leaguer, whose heart had failed him, to disclose the plot on condition of full pardon. With this promise he made a clean breast of everything, and without an hour's delay the civil guard was on the track of the alleged prime movers. Three hundred supposed disaffected persons were seized in Manila and the provinces of Pampanga and Bulacan within a few hours, and, large numbers being brought in daily, the prisons were soon crowded to excess. The bloodthirsty Archbishop Bernardino Nozaleda advocated extermination by fire and sword and wholesale executions. Governor-General Ramon Blanco hesitated to take the offensive, pending the arrival of reinforcements which were called for. He informed the home Government that the rising was of no great importance, but that he required a thousand more troops to be sent at once. The reply from Madrid was that they were sending 2,000 men, 2,000,000 cartridges, 6,000 Remington rifles, and the gunboats *Isla de Cuba* and *Isla de Luzon*.

Some well-informed writers have stated that the Katipunan Society was entirely distinct from Freemasonry, but that lodges of their order were found by distinguished naval officers in Cavite, Zamboanga, Manila, Pandakan, and Cebu between the years 1860-1868. At first these lodges contained only peninsular Spaniards and other Europeans, but gradually creoles, mestizos, and natives joined the brotherhood and contributed liberally to its funds. These lodges had no idea of revolting against the mother country, but rather to introduce a more liberal form of government with representation from the civilized provinces in the Spanish Cortes. The creoles and mestizos formed new orders which aimed at reforms by legal and constitutional

means, but the fact that they owned property made them cautious of instituting aggressive measures, and to this must be added the fact that they were not fighting men. The "Liga Filipina" was founded by Dr. Rizal and Domingo Franco; its first president was shot. Nearly all the members were Masons; they were well off and of fair education, not inclined to endanger either their persons or property. Their object was as follows: "Expulsion of the friars and confiscation of their estates; the same political, administrative, and economical concessions as had been granted to Cuba; freedom of the press and freedom of association; equalization of the Philippine and peninsular armies, and a just division of civil service posts between natives and Spaniards; return to owners of lands usurped by the friars, and sale of such lands as really belong to the orders; prevention of insults to the Philippine natives, either in the sermons or in the press; economy in expenditures; reduction of imposts, and construction of railways and public works." It was certainly not without risk to be a member of one of these orders.

The members of the Katipunan were poor people—writers, common soldiers, washermen, mechanics, and tenants on the friars' estates. They subscribed small sums monthly for the purchase of arms and for other expenses. Bearing in mind how many conspiracies had been denounced to the priests by the women, the leaders of this movement gave their meetings the outward appearance of benevolent associations, and directed the members to represent the society to their wives in that light.

Later on a woman's lodge, with 25 members, was organized under the presidency of Marina Dison, but the women were not informed of the true object of the society.

* * * I infer that the friars considered the Katipunan a masonic body, but this is a mistake. The Katipunan adopted some of the masonic paraphernalia and some of the initiatory ceremonies, but were in no sense masonic lodges.

The programme of the Katipunan was, in its own words, "to redeem the Philippines from its tyrants—the friars—and to found a communistic republic." This was simple and direct, and they meant it.

How many men were affiliated to this society can not be known. Estimates range from 10,000 to 50,000 members. I think there can be no doubt that it was the most potent factor in the insurrection of 1896, and that its members, unlike the creoles and mestizos, were ready to give their lives for their cause. (Sawyer.)

TULISANES.

This class furnishes a strong contrast to the people we have just been describing. They are the notable bandits that for many years gave the Spanish great trouble, which was only of late years lessened by the organization of the Guardia Civil, or native police. In this the Americans can doubtless learn a good lesson from the experience of the Spanish. These bandits are not entirely devoid of all honor, for if treated with firmness and not encroached upon they are not apt to be aggressive. The native servants that a traveler may have with him are not always to be depended upon when traveling among these bandits, since they have a custom of inviting outsiders to join with them stealing or murdering, and it is considered mean and lacking courage not to accept the invitation, or fatal to refuse. The low standard of humane feeling and justice, coupled with the piratical disposition of the Malay, as well as fear of the consequences, make it hard for the natives to refuse.

LADRONES.

The name Ladrones was first given to the islands discovered by Maghallanes, on the way to the discovery of the Philippines, who called them "Islas de las Velas" (Islands of Sails), but Legaspi afterwards

called them the *Ladrones*, because of the thievish propensities of their inhabitants. Hence the origin of the name *Ladrones*, now applicable to the bandit bands all over the archipelago. These robbers are of an abandoned class, dwelling mostly in the mountains, from which they swoop down upon the more peaceful and industrious natives, pilfering and murdering without any compunction of conscience. They will not work, choosing to exist in this way, and in the light of present knowledge it seems that the only thing to be done with them is to kill them off. It is most unfortunate that the people of the United States, for lack of right understanding, judge the great body of the people by the misconduct of these bandits. We find at least one fact that should influence us in judging these bandits with equity and forming proper ideas of their continuance. In many cases they are the offcasts of Spanish oppression, which, when it desired to get rid of any one in a certain community, good or bad, banished them under penalty of death should they return, and broke up their families and confiscated their property, thus making them hopeless vagabonds, to nurse their wrath for injustice inflicted, become more and more embittered, and live only for murder and revenge. There are scarcely anywhere to be found men who as a class are utterly beyond redemption, and I think that time will prove that even the *Ladrones* have not gone entirely beyond the redemptive power of a Government whose firmness and justice is tempered with mercy.

Warfare against these bandits, that have proved for centuries the persistent pest of the land, can be most successfully conducted by native soldiers, who, with their bare feet and accustomed habits of mountain climbing, are much more effectual. They will also prove themselves much more successful in finding the hiding places in which these bandits secrete themselves, and soldiers chosen from the tribes nearest the mountains, who have suffered from their cruelty and depredations, are not likely to side with them. Of all the people of the Philippines the *ladrones* certainly have had the least opportunity to form any idea of the Americans, and if they believe what might have come to them through the record given us by the Spanish, they will certainly set us down as possessing more than Castilian injustice and cruelty. Of all the people of the Philippines the *ladrones* are the most hopeless, and at the same time surpassing others in persistent iniquity.

LANGUAGES SPOKEN IN THE PHILIPPINES.

From a merchant of forty-three years' standing in the islands, and one who had good facilities for obtaining general information, the Philippine commission received the following, which is published as an exhibit to Volume II of their report:

In all the provinces of the Philippine Archipelago the languages are not the same, among them being Spanish and Tagalog.

The city of Manila and its suburbs: Tagalog and Spanish are spoken.

Province of Bulacan: Spanish and Tagalog are spoken.

Nueva Ecija: Spanish, Tagalog, and Pampango are spoken.

Bataan: Same language as Nueva Ecija.

Cavite: Spanish and Tagalog are spoken.

Batangas: Spanish and Tagalog.

Tayabas: Spanish and Tagalog.

Languna: The same language.

Morong: The same language.

Pampanga: Spanish and Pampango.

Tarlac: Spanish, Tagalog, and Pampango.
 Pangasinan: Spanish and Pangasinan.
 Ilocos, south and north: Spanish, Ilocano, and Tinguian.
 Cagayan, Isabela, and Nueva Visaya: Ibanag, Gaddan and Isinay, Ifugaos, and a little Spanish.
 The Batanes Islands: Batanes and Ibanag.
 Mindora: Tagalog and Visaya.
 Gubut, Camarines, north and south, Albay, and Sorsogon: Tagalog, Vicol, and Spanish.
 Iloilo: Visaya and Spanish.
 Cebu: Visaya and Spanish.
 Samar: Visaya and a little Spanish.
 Leyte: Visaya and a little Spanish.
 Antique: Visaya.
 Negros, east and west: Visaya, Cebuano, Halagaina, and a little Spanish.
 Surigao, Isabela, and Cagayan: Visaya, Samallant, and Moro.
 Zamboango: Spanish and Zamboangueno.
 Davao: Visaya.
 Jolo: Joloano.
 Puerto Princesa: Tagbanua.
 Calamianes: Calamiano.
 Paragua: Tagbaluna.
 Cottabato: Maguindanas and Iliano.
 Masbate and Ticao: Visaya.
 Zambales: Tagalog and Pangasinan.

AN ESTIMATE OF THE POPULATION OF THE PHILIPPINES IN 1890.

Peninsular Spaniards, including the garrisons, friars, officials, and private persons	14,000
Spaniards born in the islands.....	8,000
Spanish mestizos	75,000
Foreigners of white races	2,000
Foreign mestizos	7,000
Chinese.....	125,000
Chinese mestizos	500,000
Moros of Mindanao, Jolo, Tawi-tawi, Basilan, Balabac, and other islands.	600,000
Heathen in all the archipelago—Igorrotes, Manobos, Subanos, Momteses, Ibilaos, Aetas, Ifugaos, etc	800,000
Christian natives	5,869,000
Total	8,000,000

The above is taken from a pamphlet called *Filipinas Fundamental Problem*, by a Spaniard long resident in those islands, published in Madrid, 1891, by D. Luis Aguado. The pamphlet itself is a violent attack on Rizal and those who sympathized with him, and holds out as the only remedy against insurrection the encouragement of Spanish immigration on an extensive scale.